TWO SERMONS PREACHED AT NORTHAMPTON AT TWO SEVERALL ASSISES THERE.

The one in the time of the Shrevalty of Sir *Eraſmus Dryden* Baronet.
Anno Domini, 1621.

The other in the time of the Shrevalty of Sir *Henery Robinſon* Knight,
Anno Domini, 1629.

By *Robert Bolton* Bachelour in Divinity, late Miniſter of *Broughton* in *Northampton-ſhire*, and ſometimes Fellow of *Braſen-noſe* Colledge in *Oxford*.

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TO, THE READER.

THE ancient Imperiall Lawes gave to an *Overseer* of a *Will*, not only a protection over *it*, but an Action for *it*, in case of abuse. If I had not had this interest in the *last will* of this Author; yet as a **Fidei Commissarius* to him, and specially intrusted by him for the publishing these two *Assise Sermons*, I durst not but performe this trust to my *deare friend*. I neede not assure the *Reader*, that these Ser-

F. de Administ. Tutor. l. 1. §. 1.

**Est ille cujus fidei legatum vel relictum committitur. Ant. Koberg. in Vocab. utriusq; Iuris.*

mons are truely his owne, for when hee shall observe how they are cloathed and apparrelled hee will quickly discover who was their *Father*. Besides, there are hundreds of people yet living who heard him preach them, and can with mee sufficiently attestate their *legitimation*. But I cannot say so for some other Sermons that are audaciously vented under his *name*. For I must say, that the *Booke* called the *Carnall Professor*, printed for *R. Dawman*, 1634. is none of Master BOLTONS, neither *Quoad materiam*, nor *quoad formam*, as they say in Schooles. I goe not about to question it, or to draw any partie into punishment, and therefore I will not ventilate a question in the *Civill Law*, whether * *Actio de dolo*, doth not *lie* in this case; I only note the injurie and protest against it.

* *D. de Do'o l. 2. C. eodem tit.*

In the former Workes of this Author you may observe his *Eloquence for* GOD: in this for his *Prince* in vindicating the Soveraignty of *Kings*, as the immediate Ordinance of GOD against those proud usurpations

tions upon them by that *Man of sinne*, and in extolling Pietie, which is then set in the highest place, when it wisely rules and directs in the *hearts* and *wayes* of *righteous Governours*.

I will say no more of this *Worke*, nor of the *Workeman*. for neither *he* nor *it* stand in need of my praise, it onely contents me that I have lived, to see him live againe, to performe his *will*, to execute his *trust* committed to me, though it might have beene better done by another if hee had so pleased. The law of reason and right pardons some aberrations in the *Worke* where there is a necessity of *Doing*, and I doubt not but a *loving Reader* will performe this *right* to mee, that am content thus to expose my selfe for his sake. From *any other* I expect it not; it being a common humour with men that live at *ease*, to censure other men, as *too busie* though they worke for the *publike*; of whom I may say, as *Erasmus* spake of the Friers in his time, They are more then men at their meate, and lesse then women

Erasm Coll de Fra. Francise.

men at their worke. And as I *contemne* the flouts of the one, so I *covet* the good will and desires of the other. Let mee enjoy this and I have done.

Middle Temple,
April, 24. 1635.

EDW. BAGSHAVVE.

AN ASSISE SERMON.

Prov. 29. 2.

When the righteous are in authority the people rejoyce: but when the wicked beareth rule, the people mourne.

EVen as the Sunne in the ſpring by his beames and influence, doth revive and quicken with new beauty of life, as it were, things here below; makes the face of the earth to flouriſh afreſh and ſmile; the birds to fill the aire with much melodious ſweetneſſe, and ſo proportionably all other creatures in their ſeverall kinds, lying within the Sphere of his ſpringing warmth, to enlarge themſelves into exultations and mirth, ſo a good man graced with Authority, doth marvellouſly refreſh all gracious hearts.

But as a bitter tempeſtuous ſtorme, doth with its unreſiſtable impetuouſneſſe and violence, beat downe, and teare, deface, and bruiſe: So a *Shebna*, or *Haman*, unworthily mounted on horſe-backe, and haled by the cords of corruption, againſt the haire into ſome high place, undoes all by his domineering

mineering, fastens the bloody fangs of cruelty and hate upon the face of the faireſt vertues; and, which is an inexpiable villany, makes the hearts of honeſt men to bleed. And, that which is an equall miſchiefe, ſets the ſonnes of *Belial* on foot; and cauſes good fellowes (as they call them,) I meane brethren in iniquity, Ale-houſe hunters, drunkards, and ſuch refuſe and riffe raffe of the Divell, to lift up their heads.

It is incredible to conſider what a deale of hurt is done, and miſchiefe many times wrought inſenſibly and unobſervedly; when a wicked wit and wide conſcience welds the ſword of Authoritie. For it is eaſie to a man ſo mounted, by Legall ſleights, and pretence of deeper reach to compaſſe his owne ends, either for promotion of iniquity, or oppreſſion of innocency. For the latter; there is ſome truth in that Hyperbolicall ſpeech of a great *Moraliſt*. *Let any man preſent me*, ſaith he, *with the moſt excellent and blameleſſe action, I will oppoſe it with ſo vicious and bad intentions, all which ſhall carry a face of likelihood.* What may he doe then, who beſides the habituall malice of his owne heart, and wit at will, hath power and a pretended myſterie of government, to plague a man with in this kind? Eſpecially ſith he knowes himſelfe backt with that principle in policy. *It is not ſafe to overſee tranſactions of State, though tainted perhaps with ſome manifeſt impreſſions of miſcarriage and errour.* Woe therefore to thoſe empoyſoned ſtirrops, by which ſo many ſuch ſervants riſe aloft and climbe ſo high; I meane bribery, ſimony

mony, flattery, temporizing, baſe inſinuations, and ſuch vile meanes. But I hope this Gangren of going into Offices, Benefices, and high roomes by corruption, is not unhappily crept into this famous and flouriſhing State; which if it ſhould, it will eate ſo farre into the hearts and ſinewes of the State, that no wit of man can foreſee, into what baſeneſſe and degenerations this noble Kingdome would fall in the next age: It would be the cauſe that many vines, olive-trees, and fig-trees ſhould wither away in obſcurity, and brambles brave it abroad in the world, wallow and tumble themſelves in the pleaſures, ſplendour, and glory of the times. But let ſuch alone, this is their day: When they have bluſtered a while like mighty and boyſterous winds, they breath out into naught. Their breath is in their noſtrils, ſtop but their noſe, and they are dead. Their big words are but as a vaine foame, *&c.* If they be not humbled in their place, and repent, and turne the edge of their ſword the right way, there is a day comming upon them, wherein they ſhall eate the fruit of their owne way, and be filled with their owne devices.

I have intimated now upon purpoſe, which way I would go upon this latter part of the verſe: *When the wicked beare rule the people mourne:* Becauſe I ſhall not be able at this time to reach it with a full diſcourſe, I returne to the firſt branch, wherein I will reſt.

When the righteous are in Authority, the people rejoyce. In theſe words we may behold Magiſtracy, Authority, Soveraignty, like a precious Diamond

set in gold, I meane resting upon a righteous man, sparkling out, as its proper effect, amiable, noble and sweetest affection, that ever seaz'd upon the heart of man, joy, contentment, a pleasant sweetnesse of mind. Marke therefore three points in the proposition. First, Authority, Secondly, its proper subject, A righteous man, Thirdly, rejoycing, its native and kindly effect.

Soveraignty is sacred in it selfe; Authority even abstracted, is orient and illustrious. A ray, and representation of that great Majesty above.

It also ennobles the subject that receives it, with a remarkable splendour, and a kind of divine character. I have said you are gods, *Psal.*28.6. That is, first, by Analogy, secondly, Deputation, thirdly, Participation. For you well know that besides that Imperiall Majesty, which is originally and individually inherent in the person of a Monarchicall Soveraigne, there are also by derivation, or deputation, some markes and impressions of that princely endowment stampt and shining in the face and presence of every subordinate Magistrate, which makes them venerable, especially those who give life and vigour to the execution of their places, with the nobleness of a free spirit, and cleareness of a good conscience.

See Selater, pag. 8.

Note.

Lastly, it shining in its proper subject, a righteous man, the true Sunne of Soveraignty, it dispels sadness of heart, in which all objects of lightsomenesse are drowned. The spirit of a man is broken, as *Salomon* saith, *Pro.*15.13. As the beauty of a Pearle is dissolved in vineger, and begets joy in a world of peo-

people, which is one of the richeſt and moſt royall donation, which this wide world can afford, nay and that which makes the effect more excellent, this affection of joy is by warrantable propriety, and true intereſt, onely peculiar and proper to honeſt and holy hearts. This jewell is onely for ſuch gracious and golden Cabinets. No wicked or unregenerate man hath any true cauſe at all to rejoyce, laugh, or be merry. I will make it plaine in a word, even to the ſcorner. Suppoſe a great man convicted and condemned for treaſon, going towards the place of execution, a mile off; let there a table be furniſhed all along with variety of dainties, let him tread upon violets, and roſes, cloth of Arras, cloth of gold, or what you will; all the way, let him be attended on both ſides with moſt exquiſite muſicke, and honourable entertainements; doe you thinke all this will make him laugh heartily, carrying this in his heart, that he muſt looſe his head at the miles end? I trow not. As farre leſſe true cauſe haſt thou to laugh, whoſoever thou art, that goeſt on impenitently in thy ſinnes, in ſwearing, drunkenneſſe, bribery, covetouſneſſe, pride, ſcorning godlineſſe, or any other way of death, as a temporall death is eaſier then endleſſe torments, for he is but going to looſe his head, and thou art going towards hell.

Now then I collect in the firſt place this Doctrine.

Doct. *Government is a goodly thing.* *Doct.*

I conclude it thus out of the Text by good conſequence. Whatſoever is illuſtrious in it ſelfe,

ennobles the ſubject wherein it reſides, and is attended with ſuch an excellent effect, is a noble, glorious and goodly thing. But Soveraignty, or Authority exerciſed (for ſo we finde it in the Text, and therefore I call it government) is ſuch and ſo, therefore it is a goodly thing: my Doctrine is the concluſion of a Categoricall Syllogiſme, wherein ſomething in the Text is the *medium*; therefore ſoundly collected.

See *Rawleigh page* 151.

I proceed to the Reaſons.

See *Whites* Sermon at Pauls Croſſe, *page* 18.

First reaſon; It receives the prime honour, and excellency from GOD'S owne inſtitution. *By mee Kings raigne, and Princes decree Iuſtice; By mee Princes rule and Nobles, even all the Iudges of the earth.* Pro. 8. 15, 16. *There is no power but of* GOD. *The powers that be are ordained of* GOD, *Rom.* 13. 1. * So that it is GOD'S royall, and goodly creature. And if it were viſible to our bodily eyes, it would farre out-ſhine the faireſt, and moſt gliſtering Imperiall Crowne, that ever ſate upon any *Cæſars* head. It is ſo ſoveraigne, and certainely from GOD, that in caſe of Antinomy, that is, when Authority countermands where GOD hath commanded; we muſt refuſe the will, but ſtill reverence the power of a lawfull Magiſtrate.

* See *Moulines* book of Faith, *pag.* 557, 558. See him alſo upon Pſal. 124 *page* 709.

If the ſword of Soveraignty, the exerciſe, and execution of power be bent againſt GOD, we muſt lay hold upon the Apoſtles principle: *Whether it be right in the ſight of* GOD *to obey you rather then* GOD, *judge yee.* And good reaſon, GOD is a Creator, man a creature, and in his hands are onely life and death; but in GODS, Heaven and Hell.

Be-

Betweene the Creator and creature there is no proportion, no comparison. Phylosophy tells us, that betweene something and nothing there is an infinite distance, the two ends, (if I might speake of infinite things,) of which immeasurable distance can never be brought together, but by an infinite being. Nothing can produce something of nothing, but an Almighty nature. And therefore as there is an infinite distance betweene something and nothing, so there must also needs be an immeasurable disproportion betweene the Creating power, and that something created of nothing. And so by consequence the excellency, power, bindingnesse and Soveraignty of the Creators Law must needs surpasse and transcend above all degrees of comparison, and measure of proportion that of the creatures.

You that are conversant in all parts of divine learning, and all those that are employed in the incomparable worke of the Ministery, ought to endeavour thereafter. For Ministers had never more need of learning then at this day; considering with what variety and strength the truth of GOD is opposed on all sides, by Atheisme, by Popery, that Hydra of all heresies, and other braineleſſe exorbitancies about matters of Religion. I say those that looke into Casuists and Schoole Divines, know how many degrees and kinds of lawes they make. First, There is the Law eternall, resident in the pure, glorious, infinite minde of GOD, which is that order which GOD before all ages hath set downe with himselfe, for himselfe to doe all things 2.

by. Secondly, then the Law of Nature. Thirdly, then the Law of Nations. Fourthly, then Humane Lawes. The first, is the cleare fountaine of all excellencies, order, and equity, as pure as GOD himselfe: these last passing thorow the polluted channell of mans braine, are capable of muddinesse, imperfection, and infirmity. Who doubts then, but when we spy these last muddy streames to crosse the current of divine Law, we must have recourse unto the well-head.

3. Divine Lawes do binde the conscience primarily, as they say, properly, and by themselves. GOD is the LORD of the conscience, and onely able to damne and save the soule, for the breaking or keeping of his Lawes; and therefore he alone hath an absolute and soveraigne power to binde the conscience. If humane Lawes, even that are just, doe any way binde, it is by the power and precept of divine Law. See *Rom.* 13. 1. *&c.* I meane meerely humane. For that is false which *Bellarmine* hath *De laicis, Cap.* 11. *Par.* 5. that every just Civill Law, is either a conclusion or determination of the divine Morall Law. *Iunius* as all along in his *Animadversions*, so here, he hath also nobly conquered and confounded him. And therefore as we would preferre the keeping of a good conscience, before the sleeping in a whole skin, and the feare of him, which can destroy body and soule in hell fire, before him that can onely kill the body, let us cleave unto the Commandements of GOD, against the contradictions of the whole world.

Yet notwithstanding the mis-imployment, and the

the errour in the exerciſe of it, Authority is ſtill venerable in the originall, and to be reputed GODS creature; elſe had *Daniel* never ſpoken thus to *Nebuchadnezar*, an ungodly King and ſcourge of Nations. *Thou (O King) art a King of Kings, for the GOD of Heaven hath given thee a Kingdome, power, and ſtrength, and glory.* Dan. 2. 37.

And hence it is alſo, that *Auſtin*, that renowned Father tells us, *Hee that gave Soveraignty to* Auguſtus, *gave it alſo to* Nero. *Hee that gave it to the* Veſpaſians, *Father and Sonne, ſweeteſt Emperours, gave it alſo to* Domitian *that bloudy monſter. In a word* (ſaith he) *He that gave it to Chriſtian* Conſtantine, *gave it alſo to* Julian *the Apoſtata.* That infinite wiſedome of GOD, which hath diſtinguiſhed his Angels by degrees; which hath given greater and leſſe light and beauty to heavenly bodies, which hath made difference betweene beaſts and birds, created the Eagle and the Flye, the Cedar and the ſhrub, and among ſtones, given the faireſt tincture to the Ruby, and the quickeſt light to the Diamond, hath alſo ordained Kings, Dukes or Leaders of the people, Magiſtrates, Judges, and other degrees amongſt men. *De Civitate Dei l. 5. c 21.*

Secondly, Government is the prop and pillar of all States and Kingdomes, the cement and ſoule of humane affaires, the life of ſociety and order, the very vitall ſpirit whereby ſo many millions of men, doe breath the life of comfort and peace; and the whole nature of things ſubſiſt. Let the heart in a man ſurceaſe from the exerciſe of its prin- *Reaſon 2.*

principality and prime motion, and the whole body would presently grow pale, bloudlesse and liveleſſe. If that glorious Giant in the skie, ſhould retire his light into himſelfe, and through a languiſhing faintneſſe ſtay his courſe, and the Moone ſhould wander from her beaten way, whom GOD hath appointed rulers over day and night; the times and ſeaſons of the yeare would blend themſelves, by diſordered and confuſed mixture. This goodly frame of the world would diſſolve, and fal into confuſion and darkneſſe. Proportionably, take Soveraigntie from the face of the earth, and you turne it into a Cock-pit. Men would become cut-throats and Canibals one unto another. Murders, adulteries, inceſts, rapes, roberies, perjuries, witchcrafts, blaſphemies, all kinds of villanies, outrages and ſavage crueltie, would overflow all Countries. We ſhould have a very hell upon earth, and the face of it covered with bloud, as it was once with water.

Reaſon 3. Thirdly, It giveth opportunitie by GODS bleſſing, for the free exercise, and full improvement of all humane abilities, to their utmoſt worth and excellencie. Trades, traffike, lawes, learning, wiſdome, valour, policies of State, religion; all Arts and excellencies thrive and flouriſh with much happineſſe and ſucceſſe, under the wings and warmth of a godly government. Some ſhadowes of theſe notable and worthy effects appeared, even in the Heatheniſh State; as in that of the *Romanes*; to what a matchleſſe noone-tide of earthly glorie and greatneſſe; to what an incredible and uncomparable height of humane felicity did that people aſpire, by managing

ging their mysteries of State, and guiding the raines of their commanding power, by a faire, ingenious and noble hand, and that out of the meere illuminations of reason, and principles of naturall policy? But I must tell you by the way, they were notably assisted in this Imperiall rise, by their strict and severe lawes against those two grand impoysoners of the strongest, and most flourishing States, first, Bribery, secondly, basenesse in comming to high roomes. They had many lawes *de ambitu, & de pecunijs repetundis*. If a Senator were found to have used unlawfull meanes for the attaining of any Office, he was to suffer ten yeares banishment, and so proportionably of bribery. No Kingdome under heaven harbouring these two cut-throats, can stand long without basenesse or ruine.

See Godw in de Ro. Leg. p. 161

If Government then hath such power, and works such wonders in Pagan Kingdomes, what heavens upon earth, what worlds of happinesse by GODS mercie, may be comfortably expected, when it is seasoned and sinewed with the truth of Religion and power of Christianity, which is the chiefest top and well-spring of all true vertues, even as GOD is of all good things. For all other ornaments and excellencies of Nature, Art, Pollicy, are as but a dead and livelesse carkasse, except they be animated and quickned with the true feare of GOD, and religious forwardnesse for his glory. Nay, a gracelesse Magistrate is a grievous plague, for when he followes the publike administration of Justice, only as a trade, with unquenchable, and unconscionable thirst of gaine, and attaining his owne ends,

being not in heart perſwaded that Juſtice is GODS owne worke, and himſelfe his Agent in this buſineſſe; the ſentence of right, GODS owne verdict; and himſelfe his Miniſter to deliver it, formalities of Juſtice do but ſerve to ſmoother right, and that which was neceſſarily ordained for the common good, is through ſhamefull abuſe, made the cauſe of common miſery, which is too manifeſt by too many wofull experiences.

See *Bacons advancement p. 3.*

But now for inſtance of thoſe happy fruits and excellencies, ſpringing by GODS bleſſing out of Government, ſanctified by the effectual and powerfull Majeſtie of true Religion. I will go no further then our own State, ſince that peereleſſe Princeſſe Queene ELIZABETH, of ſweeteſt and deareſt memorie, the happieſt inſtrument of GODS glorie of her ſexe, ſince the moſt bleſſed Virgine: I ſay ſince ſhe roſe into the Imperiall throne, what a deale of glorie and light, admiration and honour, what miracles of unparalled deliverances and preſervations, have crowned this famous Iland. To ſay nothing of temporall felicities, for which purpoſe inſtance might be given in ſome of all profeſſions and ſtations: as for depth and variety of learning, gravity and unſwaednesſe upon Seates of Iuſtice; height of military valour, largeſt comprehenſions of ſtate-wiſdome, excellency in all other kinds of worth, as admirable and renowned, as ever trod upon Engliſh mould. Onely take an eſtimate, and ſcantling of ſpirituall happineſſe, more properly incident to religious governments, by that ſpeech of a great man in our State, *If the chiefe and beſt*, ſaith

saith he, *of those observations upon Texts of Scripture, which have beene made dispersedly in Sermons within this your Majesties Iland of great Britaine, by the space of these forty yeares and more, had beene set downe in a continuance, it had beene the best worke in Divinity, which had beene written since the Apostles time.* And thence conclude that happy consequent, the crown and excellency of all truly worthy States. How many blessed soules have beene sent to Heaven, and what a number of crowned Saints have bin created by such a conscionable Ministry, as was in all that time, and what a time it was of both temporall and spirituall felicity, you may read from King *Iames* his noble pen: *Greater blessings of GOD,* saith he, *greater outward peace and plenty, greater inward peace with spirituall and celestiall treasures, were never heaped upon my great Britaine, then have beene since my great Britaine beame, great in the greatest and chiefest respect of all; to wit since my great Britaine hath shaken off the Popes yoke, &c.* You see in short what a goodly thing Government is. Now let us come to the Uses of this Doctrine; and in the first place it serves for confutation.

2. *lib pag* 116. of advancement of learning to the King.

Against Perron page 282.

First, Confutation and confusion of all opposites to Government, especially the underminers and under-prizers of Regall Authority, the fountaine of subordinate and inferiour Magistracy. *Vse* 1.

Now to nullifie the nothingnesse of the phrasticke bedlam Anabaptists arguments, (they are fitter to be out of the number of men, and driven out of the border of humane nature, then to be disputed with) for abolishing Magistracy, under, I know not,

what Christian perfection, as a transient Mosaicall ceremony, would not bee worth the while; I rather choose at this time to deale with the Papist, a more subtile and plausible adversary in the point, and in that regard more pestilent.

See *Sclaters* Assise Sermon *pag.* 30.

And here in the first place, let me point you to the fountaine of those Popish fulminations and fire-workes, which have most unworthily beaten upon, and blasted the Imperiall and Regall Throne of Christendome: and the first mover, as it were, of that bloody Sphere, which the man of sinne hath turned upon the face of *Europe*, and torne and rent it in a rufull manner. It is this.

See *Bellarmine. lib.* 3. *de Laicis, cap.* 1. *&c. Bel de Rom. pont. l.* 1. *ca.* 7. *art. Preterea Principatus seculares institutus est ab hominibus, estq; de jure gentium.*

That the power of Kings, Princes and Magistrates, is not ordained by the divine Law of God, but an humane ordinance. This teacheth *Bellarmine.*

And in his booke against *Barkly*, *Arnoux* upon the 30. Article of the French Confession: calls the power of Magistrates, an humane law. *Greg. de Valen. disp.* 1 *q.* 10. *de infid. delitate p.* 8. *art. Si autem. Nam ut rectè ratiocinatur hic D. Thomas jus Dominij vel prelationis introductū est jure humano gen-*

And they all hand over head, draw this cunning and cut-throate conclusion, for so it proves in the consequents out of the empoysoned fountaine of * *Aquinas.*

Their reasons for this point are as weake as water, and flie but with one wing.

Those of best shew are these, which I refute in a word.

First, He that was first King in the world, to wit *Nimrod*, made himselfe King by force, not by the ordinance of God. *Ergo, &c.*

Sol. The Antecedent is false; before *Nimrod*, Fathers and heads of Families were Kings, Priests, and soveraigne Princes of their Families. For after the floud men lived five or six hundred yeares. Then it was an easie matter for a man to see fifty, yea a hundred

dred thousand persons of his posterity, over whom he exercised paternall power, and by consequence, soveraigne power; then when there was no other forme of a Realme upon the earth; to which children, their servants being added, one family alone made a great common-wealth. Likewise in *Abrahams* time, when mans life was much shortened, he was called by the *Hethites, a mighty Prince, Gen.* 23. 6. and he took out of his family 318. *Souldiers to the warre, Gen.* 14. 14.

tium. Bell. lib. 1. de Clericis cap. 28 art ad confirmationem. * In his 22. q. 10. art. 1. Dominium & prelatio sunt introducta ex jure humano & q. 12 art 2. Dominii introductum de jure gentium, quod est jus humanum.

Againe, how could mankind be maintained, and the world stand for 1656. years, without Soveraignty and Authority of the Magistrate?

Then to the consequent I say thus much, if a strange Prince should invade a Kingdome; they do well to defend themselves, and if the usurper bee slaine, he is justly punished, but if he conquer, and the ancient professours be quite extinguished, and then the whole State concurre upon him, and sweare fidelity to the new King, then we must think that GOD hath established such a Prince in that Kingdome. Then I say that the people ought to yeeld to the will of GOD, who for the sins of Kings and of their people, transposeth Kingdomes, and disposeth of the issues of warre.

Secondly, but S. *Peter* cals obedience to Kings, an humane ordinance, 1 *Pet.* 2. 13. *Ergo, &c.* *Object.* 2.

Sol. It is so called not in respect of the substance of government and institution, and *Causaliter* (as the Schooles speake) but in respect of, first, the subject wherin it is seated, secondly, or the object whereupon it is seated, thirdly, to the end to which it is dire- *Sol.*

cted, or, fourthly, the severall formes or meanes by which it is attained.

The question is not, by what meanes, whether by hereditary succession, or election, or any other humane forme, a Prince comes into his Kingdome, but whither by the ordinance of God we ought to obey him, when he is established. I hope the Pope is hoisted into his chaire of pestilence, by the election of the Cardinals or worse meanes, and yet that hinders not our adversaries from holding it a divine ordinance.

See *Aquinas* 2. col pa. 1551

Object. 3. Thirdly, Yea but there is no expresse commandement set down by God to obey *Henry*, or *Lewis*, or *Iames*, or **Charles*, or to acknowledge this or that man more then another to be King.

* This Sermon was preached before King *Charles* raigned 3. yeares.

Sol. Most besotted and infatuated Sophistry!

By the same reason *Bellarmine* is not bound to be an honest man, because there is no particular and expresse commandement in God's Book, that *R. B.* ought to be an honest man.

Neither is there any speciall charge from God, that *Bellarmine* must obey *Paul* the 8. yet I hope he holds himselfe subject unto him by the Law of God, though no expresse word saith, this or that King rules by me, yet know therfore that that Scripture which saith, *By me Kings raigne*, saith also, by me King *Iames* raignes, that precept which bids us *honour the King*, 1 *Pet.* 2. 17. Binds us also to honour King *Iames*. For generall rules in God's Book, whither about precepts, prohibitions, or promises, bind and belong to particular persons without naming them, and particulars are necessarily, and personally conteined in the universals. First,

First, Now this false foundation being thus laid in the disgrace and abasement of secular Soveraignty, as they call it, marke the progresse and bloody gradation.

Secondly, Hence they have proceeded and dared to rob, and bereave Imperiall thrones, and the crowned Majesty of Kings of that native reverence, due attributions and obligations of State, which divine ordinance, and purest times appropriated unto them.

Thirdly, They have beene heartned to fly even in the face of Majesty, and with unhallowed hands to decrowne the Princely heads of the LORDS annointed. That great *Abaddon* in this streine of rage and pride, hath set his foot upon the very necke of Emperours, and spurned off their Crownes with his shooe. See *Hist.* of the Councell of Trent. *p.* 314.

Fourthly, they are hardned (prodigious and execrable villany!) even to kill, and cut the throats of Kings; upon this bloudy staire they now stand; having lately revealed it in the royal blood of the two last *Henries* of *France*.

I have discovered and already done with the foundation which they have laid for a *Babell* of confusion and bloud.

Now for their second affront upon Soveraignty, see a selected Catalogue of unworthy and base aspersions cast upon Kings Crownes by Cardinall *Bellarmine*, and purposely collected by his Majesty, towards the latter end of his most Royall Apology. Pag 131.

Let me also here in a word tell you, how that late

late famous Caſuiſt *Azarius*, hath handled the Emperour in this kind.

P. 2 *Inſt. Mor. lib.* 10. in his Treatiſe, *de Imperatore Romanorum.*

This fellow teaches, that the juriſdiction and power of the Emperour, hath its being, exiſtence and dependance, (they are his owne words,) from the Pope of *Rome*. And upon this occaſion tels us *de facto*, how many Emperours the Pope hath depoſed. *That the Pope is he who firſt gives right and power to the Electors to chooſe him, and then himſelfe annoints, conſecrates, and crownes him ſo elected.

Ibid cap 2 pag. 1551 ſect. propter hæc Et hæc ſententia. Et propter hæc jura & decreta. *Sect. hæc ſententia.

That the Emperour is but the Popes miniſter, elected by him for the defence of the Church. So that in another place, he ſaith, the Pope, if it pleaſed him, might create two Emperours in the Church equall in power; one to governe in the Eaſt part of the Church, the other in the Weſt. And therefore having propoſed this queſtion: Whether the power of the Emperour be from GOD, the Biſhop of *Rome*, or the people: he concludes. But certainly, ſaith he, by the common conſent, of moſt of the Doctors of the Law, eſpecially Pontificall, it is the received opinions, that the juriſdiction and power of the Emperour depends immediatly upon the Biſhop of *Rome*; and how proves he that, thinke you? Even thus.

Ibid pa. 1555. Sect. ad ea vero omnia.

Cap 3. ſect. Quinto quæritur.

It was ſaid to *Peter* (ſaies he) *Feed my ſheepe*; not theſe or other, but abſolutely and ſimply, my ſheepe, and therefore all: but the Emperour is a Sheepe, *Ergo*, *&c.* And in the ſame place, hee makes alſo Kings and Princes amongſt the number of ſheepe; and by conſequent concludes

Pag. 2. lib. 3 ca. 29 p. 471 ſect. deinde objicies.

Ibid. c 2 Ibid. ſect. Propter.

cludes their ſubjection to the triple Crowne.

Now theſe are ſtrange paſſages againſt the Emperour, conſidering that * *Guicciardine* the Popes creature in his Digreſſion, now effaced out of the Originall by the Inquiſition.

* Dallington p. 27. Ad finem.

Tells us, *that aforetimes, the election of the Pope did not ſtand good without the confirmation of the Emperor*, nay, ſaies he, *the Popes in all their Bulls, Priviledges and Grants, expreſſed the date, in theſe formall words, (ſuch an one our Lord the Emperour raigning.)*

Neither hinders it, ſaith he, that thou ſay, The Empire hath his being from the Romiſh Biſhop, in reſpect of thoſe things onely which are Spirituall: For it is contrary; the Biſhop of *Rome* hath received the keyes of both Kingdomes, both *terrene* and celeſtiall; and it is conformable to the Popes owne words, *Sixtus* the fifth, I meane in his Bull againſt *Henery* the third of *France*. For he there affirmes, that he hath obtained ſupreme power over all the Kings and Princes of the whole earth, and all people, and Countries, and Nations given him; not by humane but divine Inſtitution. They are the words of the Bull. And agreeable to the Doctrine of *Thomas Bozius*, one of the moſt execrable flatterers, that ever the Pope had: who teacheth, *Omnem vim Regiam*, &c.

See *Barclay de poteſtate Papæ cap.* 13. *pa.* 101 & *cap.* 3 *p.* 31.

See *Barclay de poteſtate Papæ, cap.* 1. *pag.* 6, 7.

Upon this point and principle, *Alexander* the ſixth gave the Weſt-Indies to the Spaniards, and the Eaſt-Indies to the Portugals, placing the Meridian which paſſeth by the Azores for their limits.

And upon the ſame ground *Pius* the fifth deprived

Queene *Elizabeth* of *England*, of her Kingdome, and gave it to *Philip* the ſecond of *Spaine*, as *Azorius* tells us.

See *Moulines* book of Faith, *pag.* 544. out of *Barclaius loco citato. Col.* 2. *lib* 2. *pag.* 670.

But of all in this point, for a true Jeſuiticall ſtraine, Father *Binet* ſhall take it to him, for ſayes he, (marke it well.)

It were better that all Kings were killed, then to reveale a confeſſion: and he takes his ground from that rotten foundation, ſo derogatory to Kingly power, refuted before. *Becauſe*, ſaith he, *the power of Kings is ordained by humane lawes, but Confeſſion by divine law.* You have it in *Cauſaubons* Epiſtle to *Fronto Ducæus* the Jeſuite. Now here is a ſweet piece of worke; It were better that all the Kings in Chriſtendome had their throats cut, then that a knaviſh ſecret, or a traiterous plot of a *Faux*, or *Ravillacke* confeſſed to a Sodomiticall ſhaveling, ſhould be diſcloſed? Here is a true brat of the bloody whore, a fellow of the right Ignatian ſtampe.

Eudemon in Apol. Garnetti. ca. 13 *&* *Suarez tract. de pœnit.* ſpeakes to the ſame purpoſe. See *Moulins* Booke of Faith, *p.* 547.

3.

Thirdly, Now the third violence and villany they offer to Kingly power, and Princely Thrones, is the decrowning and dethroning of Majeſty.

And to this end the Pope doth peſtilently abuſe that noble and glorious Engine of the Church, *Excommunication*, which in it native uſe, ought to be diſcharged upon the hairy pate of every wretch, that goes on rebelliouſly in his ſin, and hates to be reformed; upon the Drunkard, Whore-maſter, Swearer, Uſurer, Bribe-taker, and fellowes of ſuch infamous ranke, and victorioufly to beate downe the Bulwarks of the Divell. But he now makes it ſerve his

his turne, to tumble downe into the duſt the Imperiall Crownes of Orthodox Princes. Whereupon his Majeſty tells them, in his Royall Anſwer to Cardinall *Perron*, *That the ſacred heads of Kings, are more churliſhly, uncivilly and rigorouſly handled, then the common hoods of the meaneſt churles.* Page 177.

For excommunication ſhould vexe none in his temporall State. That ſpirituall ſword, (ſay our Divines) deprives of ſpirituall rights, that concerne the kingdome of heaven, deprives none of his civill rights, which he hath as a member of civill ſociety.

And that learned and famous *Spalatenſis*, a man throughly verſt in Popiſh Doctrine, ſayes; For civill and humane commerce, no excommunication can hinder it; and our Eccleſiaſticall Conſtitutions run in the ſame ſtraine. The excommunicated perſon ſhall not be excluded from civill negotiations, and uſuall buſineſſe, by which things neceſſary to humane life are ſupplied.

See *Sclaters* Aſſize Sermon *page* 22. *Tilen Syn. p.* 2. *p.* 287. *art.* 26.

See *Refor. Leg. Eccleſiaſt. de excommunicatione, cap.* 10. *fol.* 82.

Now, ſhall not a private perſon be hurt in his outward eſtate by excommunication, and ſhall a King looſe all? Here is a pure Popiſh mercy indeed.

I need not trouble you with any Popiſh Authors for proofe of the point: this traiterous tenent of depoſing Princes, is every-where current in their Schooles: they are ſo farre from being aſhamed of it, that every ſhaveling inſults in the Catalogue of dejected Crownes: the Popes practiſe muſt now prove the principle, and his fact, his right.

To this very purpoſe *Azorius* tells us, *p.* 2. *Inſt. mor. lib.* 10. *cap.* 2. *Sect. Hac ſententia.*] That *Gregory* the ſeventh depoſed from the Empire *Henery* the

fourth. *Alexander* the third, *Frederick* the firſt. *Innocent* the third, *Otho* the fifth. *Innocent* the fourth, *Frederick* the ſecond. *Clement* the ſixth, * *Lewis* the fourth.

* I have corrected *Azor.* by *Bellarm.* See in the ſame ſence *Gregorium de Valentia* 3 *diſput.* 1. *q.* 12. *pag.* 2. *Sect. Quinto probatur.* And *Bel. lib.* 5. *de Rom Pont c.* 8. See advancement of learning, *fol.* 18.

I will onely here juſtifie that which a little before I ſaid of *Aquinas*, where I called him the fountaine of much Popery and rebellion; I ſay againe of rebellion alſo. For all the Schoole-ſpiders, (their works are like ſpiders-webs; they alſo ſuck, feed upon and vomit venome,) have ſucked a great deale of poyſon in this point, from his poſition 22. *q.* 12. *art.* 2. which is this.

As ſoone as a Prince is denounced excommunicate for Apoſtaſie; ipſo facto, his ſubjects are freed from his Soveraignty, and abſolved from the Oath of allegeance, by which they were bound unto him.

See *Blackwels* examination, *pag.* 3. 4.

Now his Schollers *Bannes*, and *Valentia* tell us, that not onely totall Apoſtaſie, but partiall alſo, as hereſie, is here meant; ſo that any Proteſtant Prince in their interpretation is here concluded.

* Whatſoever *Gregory* pretēdeth to the cōtrary, profeſſing here that he treads in the ſteps of the Saints and his holy predeceſſors, yet it is true that *Sigibert* ſaith, that this was the firſt Pope that ever preſumed to depoſe any Emperour. This Pope excommunicated *Henery* the 4. *Anno* 1076. See *Field lib.* 5. *pag.* 348.

But mark, I pray you, the ſinew of this mans Aſſertion. He firſt brings againſt himſelfe the authority of *Ambroſe*, telling us, that Chriſtian Souldiers obeyed even *Julian* the Apoſtate: he might have added alſo an excellent ſpeech of *Auſtin* to the ſame purpoſe in *Pſal* 124. quoted by me before; He alledges other good reaſons beſides; but when he comes to reſolve and define, he overthrowes all with a, *Sed contra Gregorius ſeptimus,*] *Gregory* the ſeventh is of another mind: and he quotes him out of the puddle of the Popiſh Canon-law, *Decret. Par.* 2. *cap.* 15. *q.* 6. *cap. Nos Sanctorum.*]

And

And who I pray you, was this *Gregory* the ſeventh? it was *Hildebrand*, the ſcourge of Emperors, the fire-brand of warre, the ſcorne of his age. So that a baſe Pope, being a party, and in his owne cauſe, ſetting his foot upon the necke of *Henery* the fourth, muſt countervaile and over-weigh the authority of GODS Word, two of the worthieſt Fathers, that ever former times enjoyed, Reaſon, Conſcience, Nature, grounds of common ſence, every thing, any thing; for he is a Pope forſooth, and therefore an infallible Vicar upon earth. K. *James* Anſ. to Card. *Perron*

Fourthly, At length, in the fourth place, they are arrived at the very height of that prodigious and tranſcendent rage, that makes it very probable, that the Pope is that purple whore arrayed in ſcarlet colour, *Rev.* 17.4. and drunken with blood, *ver.* 6. And it is more then a miracle, that Chriſtian Kings ſuffer that bloody beaſt to ſit ſo long upon the ſeven hills: they are now come, I ſay, firſt, to the killing of Kings, ſecondly, to teach the killing of Kings, thirdly, to defend the killing of Kings: For that laſt ſtarting hole, and evaſion of Cardinall *Perronius*, and other Jeſuites is ridiculous. That they kill not kings in *Eſſe*: but firſt they un-king a King, and then kill a King, when he is not a King but a private perſon; upon this very point King *Iames* breaks out moſt juſtly out of a Royall indignation of his noble ſpirit, O hell-hounds, O diabolicall wretches, O infernall monſters! 4. See the Kings anſwer to *Perron*, *p.* 213, 215. & 126. See alſo *Mouline* booke of Faith, *p* 548. *Page* 227.

And tells them, that in compariſon of their religion and holineſſe, all the impiety that ever was practiſed among the Infidels, and all the barbarous

cruelty that ever was perpetrated among the Cannibals, may passe hence-forth in the Christian world, for pure clemency and humanity.

It is not enough for that man of sin, and stigmaticall strumpet, to be drunk with the blood, (for she is said, *Rev.* 17. 4. and 6. both to be arrayed in scarlet, and to bee drunk with blood) of the deare and precious soules of many thousands of her own children, who being by her conceived, and brought forth in spirituall adultery, and after nurst up, and nuzled in ignorance and superstition, have lived and died in Popish darknesse. But she is also thick-cloathed with the crimson and crying blood of infinite Martyrs of JESVS; nay, and now in her dotage, being growne a deformed Hag, and left by most of her lovers, she labours to repaire the decaiednesse and ruine of her painted beauty with the richnesse of her attyre, so that she is not now content onely with garments of baser and inferiour die, but of late, is new clad, even with a robe of blood Royall, deepely, and double-dyed in the sacred blood of Kings.

In displaying this whore in her bloody colours, I might tell you of those Seas of blood, which shee hath furiously spilt in her drunken humour, and powred upon the face of *Europe*, almost all in our remembrance.

I might, I say, enlarge these points, but I will at this time onely hold me to the present, and deliver my selfe in a word.

In the first place that they kill Kings; it is cleare in the eye of all Christendome: I will go no further then

then the preſent age, and the freſh bleeding memory of ſuch dolefull acts. Two of the laſt Kings of *France*, *Henry* the third and the fourth, fell from their Imperiall Thrones by the bloody knives of two Popiſh villanes.

Sixtus the fifth excommunicated and depoſed *Henery* the third, and then *Iames Clement* a Jacobin committed that horrible Parricide upon his Royall perſon. See *Moulins* book of Faith, *pag.* 144, 145. Kings Anſwer to *Perron*, *pag.* 284. & *pa.* 4.

Ravillacke was the other Aſſaſin, who rendred this reaſon for his monſtrous and horrible attempt, That King *Henery* had a deſigne to warr with GOD, becauſe he had a deſigne to take armes againſt his Holineſſe, who is God.

Now beſides how greatly did they thirſt after the Virgin blood of the late Princely *Elizabeth*, with a prodigious variety of murderous complotments: had not the ſilver line of her much honoured life, beene hid in the endleſſe maze of GODS bottomeleſſe mercy, thoſe bloody Romiſh hunters, had many and many a time laid her honour in the duſt.

Nay, but for a miracle of the ſame infinite mercy, they had torne King *Iames* in pieces, his noble Queene, the Royall limbes of thoſe two ſweet and orient Princes, and that Princely ſtarre that now ſhines ſo faire in *Bohemia*, by their powder-mine.

There was no want at all of Popiſh malice, purpoſe, utmoſt endeavour, to have ſpilt all this Royall blood, as water upon the ground, and therefore, I alſo take all theſe noble Princes, as direct and proper Inſtances for Popiſh King-killing.

Yea, but thoſe (may ſome ſay) were but onely *Obiect.* ſome

ſome diſcontented perſons, which out of ſome deſperate pang acted theſe bloody Aſſaſinates, Profeſſion it ſelfe, and Popiſh religion is not to be charged with ſuch exorbitant out-rages.

Sol. Nay, but they have mard all for that; and left no roome for any ſuch reply.

2. And therefore I muſt tell you in the ſecond place, that their learnedeſt Profeſſours and greateſt Doctors, blurre their bookes with theſe bloody lines, and teach this moſt abhorred Trade of King-killing, and murdering Princes.

See the Kings Anſwer to *Perron*, *pag.* 5. and *Moulins* booke of Faith, *p* 546

Bellarmine, *Becanus*, *Suarez*, *Eudæmon*, *Ioannes*, with other like monſters, *&c.* are ſuch bloody Doctors of the ſcarlet Whore.

* *Francis de Verrona* in his Apology for *Iohn Chaſtell.*

But above all, me-thinkes * *Francis de Verrona*, and *Mariana*, are the moſt mercileſſe Maſters of this execrable Art, as I ſhall ſhew you in another Treatiſe.

* *Mariana de Rege & Regis Inſtitutione*, lib. 1. cap. 6.

Yea, but yet for all this, theſe are but private Doctors, and may erre.

Object. 3. Well therefore, in the third place, (for I charged them with that alſo,) I muſt tell you, that King-killing is approved and applauded by their tranſcendent Doctour, which is virtually and eminently all the Popiſh Doctors in the world, ever aſſiſted with the unfallible ſpirit of deceiving, and being deceived, the Pope himſelfe, *Sixtus* the fifth, gave thankes unto GOD in open Conſiſtory, for the horrible aſſaſinate perpetrated by *Iames Clement*, upon *Henery* the third of *France*.

Object. But was not that Oration publiſhed by the Proteſtants, purpoſely to caſt ſuch a bloody aſperſion upon his Holineſſe.

I

I tell you no, it was put out by the Papists, and printed at *Paris*, by *Nicholas Nivelle*, and *Rollin Thierry*, with approbation of their Doctors, *Boucher*, *de Creil*, and *Ancelin*, and doe you think he would not have approved *Faux* his fire-work, if it had blowne up the Parliament? if not why suffers he *Garnet* and *Oldcorne*, powder-miners, both by books and pictures saleable under his nose in *Rome*, to be enroled in the Canon of holy Martyrs? but the old Fox is wily enough, not so directly, and heartily, to commend a mischiefe untill it be done.

See *Moulins* of Faith, p. 546. See the Popes approbation of King-killing further proved by K. *James* in his Answer to *Perron*, pag. 122, 123.

The Powder-plot was of the nature of those Acts, *Quæ nunquam laudantur nisi per-acta*: as *Tacitus* speakes. You see then at length, by what degrees these Romish Locusts are fallen foule upon Government, upon all Imperiall, Regall and Princely power. So that at this day, to the inexpiable shame and dishonour of the whole Christian world, they teach, act, and approve, the bloudy killing of crowned Potentates.

Which things sith they are thus; you are an honourable, wise and worthy Auditory; I say no more but this. Me-thinks it is an astonishment beyond the comprehensions of nature, reason, Religion, Policies of State, that such an intollerable generation, so odious, both to heaven and earth, for abominable Idolatry, so visibly infamous, both to this and the other world, with many capitall characters of blood, so endlesse & implacable in their ragefull designements against the crowned Majesty of the Kings Throne, so prodigious in their plots, that they have cast an inexpiable and everlasting aspersion upon

the innocency of Christian Religion, such furious Assasins and Incendiaries, for murdering of Princes, butcheries of people, and fiering of States: so inraged, even like Woolves in the evening to swallow us up quick if the time did serve; I say, that such, in so Orthodox a Church and noble a State, should by allowance, toleration, connivence, or remisseneſſe, be suffered to receive increasement and multiplication, both in number & insolency, to the great dishonour of God Almighty, the continuall vexation of Gods Children and good subjects, and the most certaine hazard of the whole Estate, and the peaceable succession of the Kings posterity.

And the more strange it is for these three reasons.

First, What conceit do you think out of the congruity of Popish principles, is it likely they hold of this forbearance, and what thankes do they returne to the State? undoubtedly, to think that it is infatuated for their sakes, and that the hands of Justice are manacled by God s over-ruling providence, that it cannot be executed so fully and freely upon such a loving, holy, and unbloody generation.

Secondly, They daily do their utmost at home, and abroad, to crosse King *Iames* his Princely Admonition unto them, in his first speech in the Parliament; wherein he admonished the Papists, that they would not so farre presume upon his lenity, as thereupon to think it lawfull for them to increase their number and strength in his Kingdome, whereby if not in his time, yet at least in time of his Posterity, they might be in hope to erect their religion againe.

Thirdly, If the day should come they have so long

long looked for,(but I hope in the LORD, all their eyes shall drop out of their holes with confusion and rottennesse, before they see that day.) They would questionlesse lay hold upon *Verronensis* woolvish and bloody * conclusion; especially being animated thereunto by the example of the Massacre: Resolution of Pope *Vrbane*, *Can.* 23. *q.* 5. *Can. Excommunicatorum.*] We esteeme *them*, (saith he) *not to be murtherers, who being possessed with zeale of their mother, the Catholique Church, against those that are excommunicated, shall happen to kill any of them: and by the edge of their owne Popish blood-thirstinesse, really eneagerd*, by fained conceits of their pretended persecution. Decree of the Parliament of *Paris*: That it should be lawfull to slay all the Hugonots; which by publicke order was read every Sunday in every Parish. And therefore to tell you in one word, the end why at this time I have stood so long upon this point. It is to aske you this question, at close, whether it be not now true and honourable mercy, (for GOD forbid, that I should perswade any cruell thing,) nay, and the contrary, extreme cruelty to the State, to execute exactly, just and holy lawes upon such a generation: and let every one be judge that heares me this day, if he be not a party in that bloody faction, or hanker that way. And yet one word more, and I have done. I know *Parsons* in his miserable shifting booke about Equivocation, against Doctor *Morton*.

* If publicke meanes be wanting of making away heretickes by the ordinary Magistrate, hee gives allowance and leave to every private man to murder the heretick as hee meetes him, *Franciscus de Verrone. Constantius* in Apology for *John Chastell.* History of the Counsell of *Trent*, *p.* 648.

Cardinall *Perronius*, *Bellarmine* in his Apology against the Kings Monitory Preface, and others upon whose foreheads the whore of *Rome* hath stamped

See the Kings Answer, *p.* 273. See *Elienses* his answer to it, *pag.* 299.

ped her marke of Popiſh impudency; charge the Proteſtants, and Reformed Churches, with theſe bloody paſſages: but in ſo doing, they deale with us as an impudent ſtrumpet with an honeſt woman; and as *Verres* dealt with *Tully*; *Verres* himſelfe was a very notorious theefe, and knew that *Tully* had much againſt him in that kind; and therefore, he very knaviſhly and impudently calls *Tully*, a true man, and that noble Oratour, theefe firſt: It is juſt ſo in this caſe.

See how we are cleared, *Anticoton, p.63*; Anſwer to certaine ſcandalous papers, *pa. ult.* *Elienſis* in his anſwer to *Bell. Apolog. p.299.* Anſwer to *Perron, p.279.*

But above all, heare King *Iames* in the point: we glory, (and well we may,) that our Religion affords no rules of rebellion; nor allowes and grants any diſpenſation to ſubjects for the oath of their Alleageance; and that, none of our Churches give entertainement unto ſuch monſtrous, and abominable principles of diſloyalty.

Ibid pa.277.

And as concerning *Iunius Brutus*, whom they object: his Majeſty anſwers; That he is an Author unknowne, and perhaps of purpoſe patched up by ſome Romaniſt, with a trick of wily deceit, to draw the reformed Religion into hatred with Chriſtian Princes.

If we were in the ſame predicament with the Papiſts this way: how comes it to paſſe, that our Engliſh Popelings have made ſo many bloody aſſaults againſt the ſacred perſons of Queene *Elizabeth* and King *Iames*; and the Proteſtants of *France* having farre better opportunity and more power, have never ſtird rebelliouſly againſt their Kings: of whom King *Iames* thus ſpeakes: *I could never yet learne by any good and true intelligence, that in* France *thoſe of the*

Kings Anſwer to *Perron, pag.* 273.

the Religion tooke armes at any time againſt their King, much leſſe then, offered they, to butcher or blow him up with gun-powder.

I have thus farre diſcovered in the firſt Uſe the moſt peſtilent oppoſites and cut-throates of Government and Kingly Majeſty, at this day in Chriſtendome. I now come to a ſecond Uſe.

If Government be ſuch a goodly thing, as hath been proved before; then all that heare me this day, and every mothers child in this Land, I ſay, we are all bound to bleſſe GOD upon our knees, and to put it as a ſweet perfume into our daily ſacrifice of thankſgiving, for being bred and brought up under ſo bleſſed & happy a Government, in the Sun-ſhine of the Goſpell, and under the wings of IEHOVAH. *Vſe 2.*

What ſtaid or reſtrained the Omnipotent arme of GOD, from creating any of us, and planting us upon earth, in the unhappy daies of Queene *Mary*, when we might either have beene damned or burned, or in the bloody times of *Lancaſter*, and *York*; or when the miſts of Popery, and inſolent domineering of that man of ſin, enthralled under the moſt grievous yoke of miſerable bondage, both the Crowne and conſciences of this Kingdome: or ſome Pagan, Turkiſh, or Tyrannicall Government, or neighbouring Popiſh Countrey; or (which alſo had not beene ſo comfortable,) in the perſecuted, or Schiſmaticall parts of the Church? it was nothing but GOD's own meere mercy, reſpiting and remitting our being upon earth, to better and more bleſſed times & place: It was that and that alone, which ordered and appointed our lot of living here, in that golden knot of

time, as it were, and the very Diamond of the ring, of that happier revolution, ſince CHRISTS daies, I meane in the moſt orient and comfortable breaking out of GODS holy truth, from under the cloudes of Antichriſtian darkneſſe: and in this little nooke of the world, where the Goſpell ſhines with ſuch glory, truth and peace, and under the kindly warmth and influence of two the moſt glorious Starres that ever moved, or gave light in *Englands* Hemiſphere.

Queene *Elizabeth.* King *James.*

What beaſts are they then, that daily do their utmoſt to bereave and rob us, both of GODS bleſſing, and this warme Sunne: and hale downe all they can with ſtrong cart-ropes of iniquity, the vengeance of GOD upon the face of this noble and famous Kingdome? and ſuch are all the wicked amongſt us, and thoſe that hate to be reformed; Ale-houſe-hunters, pot-companions, good-fellowes, drunkards, are the moſt peſtilent, and curſed canker-wormes, that gnaw at the very heart, and ſinew of the glory and ſtrength of the State, and like audacious and outragious Giants even wraſtle with heaven; and by powring in of ſtrong drink, labour might & maine, to pull downe the full viols of GODS fierceſt wrath upon our heads. And therfore if there be any Juſtice of Peace, which is a ſecret ſupporter of any rotten Ale-houſe, he is a great plague to the place where he dwells, whether it be Towne or City.

See *Iſa.* 28. 1, 2, 3.

The cruell Uſurer is the cut-throate of the Countrey where he kennels. See what a deale of compaſſion-leſſe miſeries and confuſion, a company of ſuch caterpillers brought upon the infant Replantation of the new returned Jewes, *Neh.* 5. 2, 7. The ſwearer,

ſwearer, and tearer of GODS glorious Name by his blaſphemous breath, gives wings to the flying book of GODS curſe, and is able to blaſt the beauty of the moſt fruitfull Land, and flouriſhing proſperity, *Becauſe of ſwearing*, ſaith *Ier. Chap.* 13.10. *The Land mourneth, the pleaſant places of the wilderneſſe are dried up.* Zach. 5. 2, 3.

* The prophaner alſo of GODS holy and glorious Sabbath, is an incendiary; *If you will not hearken to me*, ſaith GOD, *Ier.* 17.27. *to hallow the Sabbath day, then will I kindle a fire in the gates of Ieruſalem, and it ſhall devoure the Pallaces thereof, and it ſhall not be quenched.* Bleſſed be GOD therfore that hath put yet into the heart of my Lords the Judges, to be ſuch an honourable preſident to the whole Countrey, of forbearing the Sabbath. I am perſwaded they may juſtly make men of inferiour ranke fouly aſhamed. See *Neh.* 13. 17, 18.

Ignorant, diſſolute, and diſordered Miniſters, cauſe GOD to cry aloud for the deſtroyer, *All ye beaſts of the field*, ſaith GOD, *Iſa.* 56.9. *come to devoure, yea all ye beaſts in the forreſt, his Watch-men are blinde.*

The Bribe-taker, or man of gifts, (as he is called originally in the fourth verſe of this preſent Chapter,) ſhakes the very Pillars, and maſter Timber of the Kingdome: but he that receives gifts overthrowes it; ordinarily, baſeneſſe in comming to high places, and bribery, are ſworne brethren.

Neither muſt you conceive, as Father *Auſtin* excellently admoniſheth in *Pſal.* 25. *page* 144. That onely money, gold and ſilver, or preſents, as they call them, are bribes; but the guilt of bribery alſo may be juſtly imputed, even to any exorbitant affe-

ction,

ction, which ſwayes a man aſide, from the impartiall execution of Juſtice: as love, feare, hatred, *&c.* deſire of praiſe, and applauſe, for that is *Auſtins* inſtance in the fore-cited place: For example, the party hath great, and many friends, and therfore if thou leane a little that way, thou ſhalt be honoured with many thankfull acknowledgements, and flattering entertainements: or on the other ſide, the party is poore, and if thou be impartiall, it will light heavy on his his ſide; and then the Countrey will be ready to cenſure thee, as no friend to the poore.

Now in theſe caſes, if for ſuch reſpects, thou encline either to the right hand, or to the left hand; thou perverteſt Juſtice, and juſtly encurres the cenſure of a corrupt Judge.

For heare GODS charge in the caſe, *Levit.* 19. 15. *Ye ſhall not doe unjuſtly in Iudgement: Thou ſhalt not favour the perſon of the poore, nor honour the perſon of the mighty: but thou ſhalt judge thy neighbour juſtly.*

Pilate perhaps could waſh his hands of bribes, but not of CHRISTS blood. That cry of the Jewes, if thou let this man go, thou art not *Caſars* friend; ſtriking cold unto his heart, and ſwaying him awry, was equivalent to a bribe, and ſhall cauſe him to be condemned, not only as a cruell, but alſo as a corrupt Judge. The Judges of *Iſrael* who ſentenced *Naboth* to death, were not corrupted with downe-right bribes, for any thing we know, but there was ſomething equivalent: *Iezabel* ruled the roaſt at the Court, and was potent either to advance, or deject them, which brought them to the bent of her bloody mandate, and *Nabaths* blood upon their owne heads.

Mockers

Mockers and misusers of the faithfull Ministers, (you would little thinke it) draw GOD's flaming wrath upon a people without remedy, see 2 *Chron.* 36.16.

Spirituall cowards, and those who having given their names to Religion, are fallen away from their first love, are the speciall men to remoove our Candlestick, and put out the glory of Israel. See Revel. 2.5.

Scornefull persecutors of GOD's people, as though they were the very filth of the world, and the of-scouring of all things, the plagues of the times, and the troublers of *Israel*, whereas in truth the world is not worthy of them, they are the very chariot and horse-men of *Israel*; they are the onely jewels, starres, Sunnes, Saints, Angels of the earth: for their sakes, and safety alone, the Sunne holds out his glorious unwearied course; the earth springs, and is over-spred with such beauty and sweetnesse; the ayre inspires her lively and refreshing breath; that great and restlesse body of the Sea, keepes within her bounds; States and Kingdomes turne not into confusions of blood, in a word, the world stands. If their number were once made up, this goodly frame would flame about our eares. I speake not for any whited Tombes, supercilious Pharisees; but I say, such are very pestilent instruments to betray and expose a Kingdome to the ambitious rage of forraine Nations, and fury of their enemies, whether they vexe and persecute GODS people by fire, faggot, sword, power, purse, pollicy in their hearts and affections, by their tongues, nay, brow-beating, a contracted fore-head,

a soure countenance, and sleering face, and other scornefull gestures, are persecutions in GOD's interpretation, and shall be paid home proportionably. The mercilesse incloser, besides beating the poore to pieces, and grinding their faces, plucking off their skins from of them, their flesh from off their bones, breaking their bones, and chopping them in pieces, as for the Pot, as it is, *Micah* 3.2,3. He also robs the King of his honour, and the State of its strength, *For in the multitude of people is the Kings honour, but in the want of people is the destruction of the Prince, Pro.* 14.28.

See Ezech. 25. 6,7.

But above all the shedder of blood, fetcheth the very live-blood out of the heart of the State, and doth impresse such a bloody staine upon the face of the Kingdome, that cannot be raz'd out, but by his blood that shed it. *For blood*, saith GOD himselfe, *it defiles the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb.* 35.33.

For your sakes my Honourable Lords, have I purposely instanced in some of the common, and crying sins of the Countrey, hoping in the LORD, you will helpe us all you can. But know also, that all sorts of sinners, and haters to be reformed, are the Divels cursed Engineers, to undermine and ruine the State; and inkindlers of that fiery indignation in the bosome of GOD, which if it once begin, will burne unto the bottome of Hell, *Hos.* 4.1.

FINIS.

THE SECOND ASSISE SERMON.

PROV. 29. 2.

When the righteous are in authority, the people rejoyce: but when the wicked beareth rule, the people mourne.

I Have heretofore upon the ſame ſolemne occaſion, obſerved from the firſt point, this Doctrine, *Government is a goodly thing*, I proved it, and applyed it. Only give mee leave, before I fall upon the ſecond point, to add a word or two to the firſt Uſe of the former Doctrine, which fell directly, and with full edge upon the Papiſts, the moſt peſtilent oppoſites and cut-throates of Government, and Kingly Majeſty, at this day in the whole Chriſtian world. For they teach (as I then ſhewed at large,) that the power of Kings, Princes and Magiſtrates, is not ordained by the divine Law of GOD; but an humane ordinance; out of which fountaine have iſſued all thoſe Popiſh fulminations and fire-works, which have moſt unworthily at one time or

other, beaten upon, and blaſted all the Imperiall, and Regall Thrones of Chriſtendome. Nay, a fellow in the Counſell of *Trent*, did fiercely labour to confute that paſſage of *de Ferrieres* Oration: *That Kings were given by* GOD; as hereticall, and condemned by the *Extravagant* of *Boneface* the eight; *Vnam ſanctam*] that they are not from GOD, but by mediation of his Vicar. Thus it was in that Conventicle of ſcarlet Fathers. The Romiſh Locuſts did very ſeriouſly, * as appeares, obtrude 13. Articles for the reformation of Princes, all paring from Imperiall Crownes, to patch up the moſt unjuſt uſurpations of their ſhavelings. I will trouble you with one or two, that you may take notice how juſtly King *Iames* out of a pang of Royall indignation, after a ſurvay of that moſt grievous yoke of miſerable bondage, to which the Crownes of Chriſtian Kings, are made to ſtoope by that man of ſin. That GOD in whoſe hands the heart of Kings are poyſed, and at his pleaſure turned, as the water-courſes, that mighty GOD alone, in his good time, is able to rouze them out of ſo deep a ſlumber, and to take order (their drowſie fits once over and ſhaken off with heroicall ſpirits,) that Popes hereafter ſhall play no more upon their Princely patience, nor preſume to put bits and ſnaſles in their noble mouthes, to the binding up of their mighty power with weake cords of ſcruples, like mighty Bulls led about by little children with a ſmall twiſted thred. Thus ſpeakes his Majeſty in his Anſwer to the French Cardinall; for which book, and that other premonition to all Chriſtian Princes eſpecially, the ages to come

See Hiſt. of the Coun. of *Trent* pag 775. and *Spalat.* pa. 725.

* *Ibid.* pa. 769.

As you may ſee, *Ibid.* p. 769 770.

Againſt *Perron* pag. 189.

come ſhall call him bleſſed: I ſay, the childe unborne, ſhall bleſſe King *Iames* his golden pen, which hath given ſuch a blow to that beaſt of *Rome*, that howſoever they may have ſome lightning before their finall ruine, by the mercies of GOD, he ſhall never be able to ſtand upright upon his foure leggs againe.

One of the Articles is this, that the Eccleſiaſticks ſhall not be forced to pay taxes, gabels, tiths, paſſages, ſubſidies, though in the name of gift or loane, either in reſpect of the Church goods, or of their Patrimoniall, *&c.*

Another is this, that neither the Emperour, Kings, or any Prince whatſoever, ſhall make Edicts, or Conſtitutions in what manner ſoever, concerning Eccleſiaſticall cauſes, or perſons, nor meddle with their perſons, Cauſes, Juriſdictions, or Tribunals, *&c.* Hiſt. of the Councell of *Trent p.* 770.

The reſt alſo ſound the ſame way, and all tend to the * ſhaving of Imperiall Crownes; but theſe two are ſufficient to repreſent to the weakeſt underſtanding, the unſufferable indignity and villany offered to Regall Soveraignty by theſe Antichriſtians, ſith in thoſe Kingdomes where the Pope doth tyrannize, and domineere, almoſt the *third part of ſubjects and Territories are Church-men and Church-livings. * *Ibid p.* 237. * Kings Premonit. *p.* 21.

Nay, more then this, from the ground of that fellowes reply to the fore-named paſſage of *de Ferrieres* Oration, concerning the Articles for the reformation of Princes, I do not ſee how any true Papiſt, either Eccleſiaſtick, or Laick, can poſſibly be a true

ſubject to any monarchicall Soveraigne: my reaſon is this at this time, *Boneface* the eight, guided (as they dreame & damnably lie,) by an infallible ſpirit, pronounceth peremptorily in the fore-cited *Extravag. unam ſanctam*] that it is altogether of the neceſſity of ſalvation to be ſubject to the Pope of *Rome*. How then is it poſſible, that any one of thoſe mighty ſwarmes of ſtinging * Locuſts, and buſie waſpes, which lie at eaſe in the bowels of this Kingdome, ready and addreſt, when time ſerves to cut the very heart-ſtrings of it, ſhould be a ſound ſubject to King *Charles*, ſith upon paine of damnation, and as they would be ſaved in the Romiſh Church, they muſt be abſolutely ſubject to a forraine, Antichriſtian, and ſometimes Sodomiticall, and Atheiſticall Prieſt, of whom, (as they * ſay) he immediatly holds his Crowne, and who may for many cauſes, depoſe, and butcher him? *Bellarmine* names ſix, *De officio Chr. Principis*. One of them is; If he offer injury to the Pope, who many times will complaine without cauſe; ſo that if King *Charles* perhaps ſhould refuſe to kiſſe his curſed toe, (a thouſand times more worthy to trample upon his triple Crowne) he might lie open to the bloody ſtroke of ſome *Clement*, or *Ravillac*: Nay, and had not CHRIST JESVS given this power to that holy Father, ſaith the Gloſſator upon the fore-named *Extravagant*, (prodigious blaſphemy!) he ſhould have beene undiſcreet. Theſe are the words; for he would not ſeeme to have been diſcreet to the Gods, (that I may ſpeake with reverence,) unleſſe he had left one only ſuch Vicar behind himſelfe, who could have done all theſe things. Be-

Porrò ſubeſſe Romano Pontifici omni humanæ creaturæ declaramus, dicimus, definimus & pronunciamus, omnino eſſe de neceſſitate ſalutis. Extra. cap. unam ſanctam: de major: & Obed
See alſo *Bell. de Eccl. milit. lib. 3. ca. 2. ſect. Noſtra autem ſententia, pag. 295.*
* Againſt *Perron, pag 255.*

* Hiſt. of the Councell, *pag. 775.*
See *Mortons diſſert. adverſus Bell. pa. 84.*

Nam non videretur Dijs diſcretus fuiſſe, (ut cum reverentia loquar) niſi unicum poſt ſe talem vicarium reliquiſſet, qui hæc omnia poſſet.

Beſides, the Romiſh Locuſts falling foule upon Government, upon all Imperiall, Royall, and Princely power; by debaſing the originall of it, by diſrobing it of that native reverence, due attributions and obligations of State, which divine ordination, and pureſt times appropriated unto it; by teaching, acting, and approving the bloody killing of crowned Potentates, as appeares before. There is another monſtrous engine of Popiſh impoſture, hammerd in the heads of thoſe helliſh firebrands, which if it were generally entertained, were able in ſhort time, to cut in pieces and diſſolve the ſinewes, and cement of all humane ſociety, I meane Equivocation, and mentall reſervation. Many cunning ſhifts and evaſions have they coined from time to time, to couſen the State, and delude the Magiſtrate, in their oaths and anſwers before our juſt Tribunals. They have vainely laboured to dawbe over and ſtill their conſciences againſt their lies and perjuries, ſometimes, firſt, by the ſuppoſed benefit of popiſh diſpenſation. 2. Sometimes by a wicked conceit of our Magiſtrates incompetency. 3. Or pretended unauthenticallneſſe of our Bibles in Engliſh, upon which they ſweare. Fourthly, but at this day, they reſt moſt upon this laſt Jeſuiticall ſtratagem, which was wont to be confined to Courts of Juſtice and more publike caſes; but now the Popiſh Caſuiſts, by their Concluſions, begin to convey this damnable Doctrine, and accurſed poyſon of mentall reſervation, into the common paſſages of ordinary negotiations, and converſation amongſt men.

Now

Now I come to the next point, the ſubject of Soveraignty, a righteous man, whence I briefly, and plainely ground this point.

Doct. *Thoſe that rule ſhould be righteous:* or thus; *Men in Authority ſhould be righteous men.*

That you may underſtand a right, what I meane by righteous, take notice of a double righteouſneſſe, firſt, imputed; ſecond, inherent. Inherent two-fold, firſt, morrall; ſecond, religious.

By imputed, I meane the glorious juſtice of Jesvs Christ, purchaſed by his blood, and obedience, and imputed as his owne, moſt ſure for ever to a truly humbled ſinner, wherewith being richly and compleatly arrayed from top to toe, as with a Royall and everlaſting Robe, he ſtands thereby acquit, juſtified and accepted at the ſtricteſt Tribunall of the ever-living God world without end, and ſo *ipſo facto*, (as they ſay) becomes ever after a favourite to the mighty Lord of heaven and earth; one of his jewels, as the apple of his owne eye, the dearely beloved of his ſoule, a Royall Diademe in his hand, (for ſo are Gods Children, though vilified by the world, yet ſtiled in the Word.)

This righteouſneſſe is required in Rulers, and ſuch as are placed above their brethren, to wit, that themſelves be reconciled unto God in Jesvs Christ: For ſenſe of this alone is able to beget that right noble, and well-compoſed temper of ſpirit, thoſe high and unſhaken reſolutions, which onely are fit to make a Magiſtrate, and create earthly gods, as Judges are called, *Pſal.* 82. 1, 6. Without

out this righteousnesse, assuredly whatsoever faire pretexts and representations to the contrary, may dazle and deceive the worlds eye, yet all is rotten at the heart-roote. An in the executions of their places, though they may carry things smoothly and palliate with much art and policy, yet questionlesse, in case of strong temptation, great advantage, rising, and enriching themselves, gratification of some great one, hazard of temporal happines, &c. they will be exorbitant and yeelding, and at the best, but formall. The cry of that happy soule, which leanes, and hath taken up his everlasting resting place, upon the rocke of eternity, is constant, and still the same in all cases and causes. Let right be done, and a good conscience discharged, and then come what come will. Let me not onely loose my place and the favour of the times, but let even the heavens fall, and they will, all is one to me; by the mercy of GOD I shall stand upright under the ruines, and rejoyce in the testimony of a good conscience, amidst the confusions both of heaven and earth. But to speake in Scripture phrase (for the other was the speech, even of an honest Heathen.) Ever, when standing on the better side, and keeping a good conscience, threateneth danger and disgrace, he growes into *Hesters* happy resolution: well, whatsoever comes of me, I will take GOD's part, and if I perish, I perish. But not to perish so, is to perish everlastingly: and so to perish, is to be eternally saved.

Pr fiat justitia, ruat celum.

But now on the other side, he which hath not made his peace with GOD, nor hath any part upon

good ground, in the Perſon, Paſſion, and promiſes of CHRIST, will moſt certainely, eſpecially in ſtormy times, and ſuch trialls which ſearch whither he be ſteele to the backe or no, manifeſt and make plaine by his practiſe, that in the height of his counterfeit courage, his heart did hold in earneſt that peſtilent principle; It is better to ſleepe in a whole skin, then with a good conſcience, If he be put unto it indeed, (for alas) no heavenly ſtrength as yet, doth ſteele his ſpirit, he will warpe, winde out one way or other, and ſhrinke in the wetting.

Againe, it is a cauſe of great comfort, and matter of much joy to have a favourite to the higheſt Majeſty, and one whom GOD accepts gratiouſly in his Sonne, to ſit in a high place, and beare ſway over others. It is a goodly ſight, right pleaſing unto GOD, applauded of Angels, amiable and admirable in the eyes of all good men. And thrice happy is that people, which breathes under the influence of ſuch a bleſſed Authority, and all thoſe who are judged, ordered and over-ruled by him, be hee Judge, Juſtice of Peace, Miniſter or Magiſtrate in any kind, whom GOD owns for his ſervant, who entered into his office, Benefice, Biſhopricke, or any other publicke employment, in GODS Name, and not by bribery, ſymony, flatery, temporizing, or any other baſe and unbleſſed meanes; and afterward in every paſſage of his place, aimes principally at GODS glory, and not at his owne particular, to advance the Kingdome of CHRIST and not his kindred and outward eſtate.

And

And it is the better with them, and they are the more blessed, besides many other, in these two respects.

First, He that growes into familiarity with GOD, by the favour of JESVS CHRIST; besides an universall and impar iall integrity in the managing and discharge of the particulars in his publike calling, may comfortably, and with a good conscience presse daily to the Throne of grace, and bring down abundance of blessings, both upon himselfe, and those that are under him. He doth not onely watch over his owne heart, but also wrastle with GOD continually by prayer, for himselfe, that he may not disparage the Majestie of his place, by any personall lightnesse, or make his person odious, by partiality in his publike deportment; that he may neither poyson his people by any scandalous example, or plague them by private revenge; that he neither lessen his Authority, or loose good mens love by serving the time, or servile yeelding, or swel over the banks of patience and moderation, with self-will sowernes, and unseasonable severity. In a word, that he may doe just so as GOD would have him; and therefore begs not onely generall ability, to weld aright the great body of his publick charge, but also, speciall direction, and resolution in every severall affaire which passeth his hand, that it be ever carried faire, and never crookned to his owne ends: For his people, that he may ever preferre his peoples spirituall welfare, before the wealth of the whole world.

Now, whether doe you thinke, were it more

happy, and comfortable living under that Minister, Magistrate, or man of Authority whatsoever, who thus acquaints himselfe with GOD, and walks with him as with his friend, or under that fellow who is an alient, and meere stranger to any such precise mysterie and might of prayer, who never thought with comfort of comming to this place, it being empoysoned unto him, (as he knowes full-well himselfe, though he tell no body,) with basenesse or indirection, never aimed so much in the discharge of it, at GODS glorie, and the good of his people, as at his owne particular; his rising, enriching or revenging; is so farre from discharging *Samuels* dutie, in constant praying for those committed to his charge, that he prayes not even in his owne family constantly, nor in private to any purpose, was never feelingly humbled for his owne sins, or the abominations of the Kingdome in any day of humiliation. Give me an Angell upon earth, and an incarnate Divell, a faire coole shaddow under a goodly tree in a sweltering heate, and a scurvie thorny-bush, to which the poore sheepe never flies for succour in a storme, but looseth some of her fleece, a showre of raine in a great drought upon the new mowne-grasse, and the scorching Sun upon a dry parched heath, an *Obadiah*, and a *Shebna*, GODS dearling and the Divells drudge, and you have made the difference.

Secondly, Consider the difference of the Kings eye, I meane in respect of anger, and amiablenesse, cast upon a desperate Traitour and his neareſt Favourite; proportionably, but with infinite more

more loathing or liking, the aspect of GOD's pure eye is diversified, looking upon an enemy to the power of Godlinesse and profession of the Saints, and that happy one who hath made his peace with him, and is cloathed with the righteousnesse of his Sonne: that glorious eye of his, which is ten thousand times brighter then the Sun, and cannot look on iniquity, doth cast downe a direct perpendicular ray, as it were, upon every wicked man, without any diversion or refraction (that I may so speake) of its fierce edge, and fiery pointednesse; and therfore sees him in his colours, a very vile, sinnefull, cursed loathsome beast, (though he seeme to himselfe, and the great of the world, a brave and jolly fellow) abhorred of GOD and man, heaven and earth, and by consequent as an object of infinite indignation and hatred. But he ever lookes upon his owne Child, through the meritorious sufferings and satisfaction of the Sonne of his love, in whom all his discontents against him are done away and drowned for ever, and so beholds him such, and so lovely, as the bloud and righteousnesse of IESVS CHRIST hath made him. Even as to a man looking through a red glasse, all the world appeares red and orient in his eye. So to the eye of GOD the Father, looking from his throne of mercy upon a godly man, through the bleeding wounds of his blessed Saviour, he is rendered, and represented right faire and ruddy, deeply impressioned with an heavenly die of acceptation and grace. Now tell me, whither a people be liker to prosper under him, upon whom the mighty LORD of heaven looks amiably, or angrily?

2. By morall righteousnes, I meane all those perfections and possibilities of civill honesty, and upright dealing, attaineable by the light of naturall understanding, generall notions of right and wrong, and practise of morall precepts, inlarged, improved, and husbanded to the height; hereby many ancient Heathens went farre, and did many admirable and excellent things, even such, and so worthy, that may justly make the best of our meere civill honest men hang down their heads, and be horribly ashamed.

For instance.

Fabricius, that famous *Roman*, was so precise, that (as it is reported of him) it was easier to turne the Sunne from his course, then to draw *Fabricius* from just and honest dealing. King *Pyrrhus* could with no gold or gifts, no not with promise of the fourth part of his Kingdome, possibly corrupt this man; and yet how many miserable men in this very mid-day of the Gospell will be easily drawn by a secret bribe, office, honor, preferment, some earthly favour, to do villanously, to betray a good cause, a good man, and a good conscience, to shame himselfe for ever, grow odious to GOD and man, and goe to hell.

In these dissolute and formall times, would it not be deemed to draw towards too much strictnesse, if a Minister should presse this dutie upon Lawyers; that every time before they goe out of their doores to plead at the Barre, they should prostrate themselves in private, and besides other passages, pray unto GOD, that he would so guide their

their tongues that day, that they may speake nothing but advisedly, and to the purpose. And yet *Pericles* that famous Oratour of Greece, who for the excellencie of his eloquencie, and mightinesse of his speech, was said to thunder, and lighten at the Barre, out of the very principles of nature, and naturall sense of a Deitie, ever before he went to pleade a cause, (as *Plutarch* tells us in his life) intreated his gods, that not a word should fall from him besides his purpose; which he practised no doubt, out of conscience of *Platoes* principle in *Tim.* That in all things we goe about, GODS helpe by prayer is to be craved. In the administration and execution of Justice, many of them, though led only and inlightned by the conduct of reason, were extraordinarily exact and of admirable integritie.

See Hooker, pa. 63.

Zaleucus made a law that every adulterer should loose his eyes, his sonne was first taken in the fact; least that law should be violated, he was content to part with one of his own eyes, and his son was punished with the losse of another.

See Sr. *Walter Rawleigh* lib. 2 pag. 549. *Tit. A. & C. ad Leg. Ful. Repetund. Carion Chron.* pag 89.

Cambises King of *Persia*, having detected the corruption of a Iudge in his Kingdome, commands him to be put to death, his skin to be plucked off, and spread upon the judgement Seate as a Carpet, his sonne to sit in the fathers throne so adorned, that he and all posteritie might feare for ever to pervert Iustice, and to deale untruly in judgement.

The *Ægyptian* Kings solemnely and usually presented this oath to their Iudges: Not to swarve from their consciences, what command soever they

Mount *Esa.* pag. 479.

they ſhould receive from themſelves to the contrary.

See *Vol. lib* 2. *pag.* 668. *Æmilius Paulus* his love to the publicke, and *Hannibals* alſo D. p. 570. And alſo that of *Tanutus*, See *Drexel Infernus Regus Epi. Dedicat.*

The *Roman* lawes, called the lawes of the twelve Tables, ſo often magnified by *Tully*, appoints, *That if a Iudge, or any other in Authority for that purpoſe, ſhould take money in the point of adminiſtring Iuſtice, he ſhould die for it. If any ſhould beare falſe witneſſe, he ſhould be throwne downe from the Tarpeian rocke.*

Thus you heare in a few particulars, that Morall righteouſneſſe, guided only by the light of naturall conſcience goes farre, and yet it comes farre ſhort of that righteouſneſſe required by my Text, and in Chriſtian rules, it is many waies defective.

Firſt, There wants a right root, Faith in IESVS CHRIST, and therfore all its productions, famous atchievements, and excellencies were ſtiled by the Fathers, but beautifull abhominations, having no better grounds, then ſelfe-love, vaine-glory, rules of policy, naturall notions at the beſt, they all withered and came to nothing.

Secondly, There wants ſpeciall grace, as the ſoule and life, to quicken and ſanctifie it in every paſſage, and particular circumſtance, to Chriſtianize it, that I may ſo ſpeake, and crowne it.

Thirdly, there wants ſupernatural principles and divine light to irradiate, enlarge, and fortifie it.

Fourthly, There wants the right end, GODS glory. Liberty, and immortall fame, (ſaith *Auſtin*) were the aime in the Actors of thoſe admirable things amongſt the *Romanes*. Adde then theſe, and we have,

Thirdly,

Thirdly, religious righteouſneſſe, which ever ſtrikes the ſtroke, doth the deed, and goes through ſtitch indeed, in all comfortable Chriſtian government. It onely ſteeres aright in all publicke employments, ſtands upright in all ſtormes, and is ſteele to the backe. Either there muſt be an addition of Religion to reaſon, piety to policy, counſell out of GODS Book to the light of naturall conſcience, ſanctified righteouſneſſe to civill honeſty: or as the preferred party himſelfe though otherwiſe of never ſo good parts, never ſo univerſally and excellently enriched with all endowments of all kinds, naturall, morall, politicke, learned, is but as a dead man, a rotten carrion ſtuck over with flowers; ſo certainely with whatſoever outward flouriſhes and formalities he may ſeeme to dazle the eyes of underlings; he will poyſon his place, by preferring his owne particular and private ends, by putting ſometimes hatefull buſineſſe into good language, for his owne advantage and further advancement, and ever by temporizing, rather then hazard his temporall happineſſe. Heare what judicious Maſter *Hooker* did happily let fall from his pen to this purpoſe. So naturall (ſaith he,) is the union of Religion with Juſtice, that we may boldly deeme there is neither, where both are not. For how ſhould they be unfainedly juſt, whom Religion doth not cauſe to be ſuch, or they religious which are not found ſuch by the proofe of their juſt actions? If they which employ their labour and travaile about the publick adminiſtration of Juſtice, follow it onely as a trade, with unquenchable and unconſcionable thirſt of

gaine, being not in heart perſwaded, that Juſtice is GODS own work, and themſelves his Agent in this buſineſſe; the ſentence of right, GODS own verdict, and themſelves his Prieſts to deliver it, formalities of Juſtice do but ſerve to ſmoother right, and that which was neceſſarily ordained for the common good, is through ſhamefull abuſe made the cauſe of common miſery. It is no peculiar conceit, but a matter of ſound conſequence, that all duties are by ſo much the better performed, by how much the men are more religious from whoſe abilities the ſame proceed.

Note.

1. By Scripture. This explication thus premiſed, I come to confirme the point, firſt by Scripture.

And firſt take notice of GODS owne words to King *David*, 2 *Sam.* 23. 3. *The GOD of Iſrael ſaid, the Rocke of Iſrael ſpake to me: He that ruleth over men muſt be juſt, ruling in the feare of GOD.* And why a *Rocke?* upon purpoſe to intimate, and give aſſurance of an all-ſufficiency, and omnipotent arme, for protection in ſuch caſes: And why ſo? becauſe all that ſet themſelves to governe graciouſly and as GOD would have them, ſhall be ſure to be mightily ſet againſt by all the powers of darkneſſe, all the Divels in hell, and all their wicked inſtruments upon earth. Magiſtrates that are no medlers, as they ſay, but only ſeeke themſelves, and a name, and an honour in their places, need no Rocke. The Governour of a Corporation, who will ſuffer himſelfe to be intreated, for the erecting and ſupporting of thoſe bloody dens of ſwiniſh drunkards, ſchooles of miſrule, and nurceries for the gallowes, reſolves

to

to take no notice of thoſe ſonnes of *Belial*, who belch out their blaſphemies in the ſtreet, againſt that bleſſed law provided in ſuch a caſe, is willing to be acceſſary to all thoſe ſins through his whole yeare, which out of cowardlineſſe or connivency, he left unpuniſhed; I ſay ſuch a one is like enough to ſleepe in a whole skinne, he needs no Rocke.

The negligent and unconſcionable Miniſter, which never goes about to ſtirre the Divell in the ignorant, prophane, and thoſe that hate to be reformed, but is well enough content, that ſo he may riſe and jovialize it in the meane time, to treaſure up the bloody cries of ſo many murdered ſoules againſt the day of wrath, he ſhall not have ſo much as a drunkard to open his mouth, or wag his finger againſt him, he needs no Rocke.

The idoll Juſtice, that only hunts after plauſibleneſſe and popularity, and for the good word of all the good-fellowes about him, to ſerve his owne turne for ſome intents when the time ſerves, and for that purpoſe upholds as much as he can for ſhame, or dare for law, all prophane ſports, rotten Alehouſes, I ſay, there where the Juſtice of Peace is milde, and the drunkard merry, as they ſay, there is miſchiefe enough, he needs no Rocke.

But now that man of Authority, who in love to the Lord Jesvs and out of the Lion-like boldneſſe of a good conſcience, dare and will draw the ſword of Juſtice againſt the proudeſt *Nimrod*, if need require, ſets his breaſt from the beginning to the end of his yeare, with impartiality and reſolution againſt all the flouds of *Belial*, bends himſelfe with

ſuch an univerſall ſincere ſeveritty againſt all ſinne, that he is now become the drunkards ſong, *&c.* That man of God which being ſenſible of the horrible ſin of killing ſoules, dares not but diſcover unto his people, the damnableneſſe of their ſtate, all kinds of hypocriſie, all ſorts of unregeneration, the whole counſell of God, and ſo dwell upon their boſome ſins with terrour, and truth, and ſtill beate upon thoſe barres, with the hammer of the Word, which keepes them from Christ, untill the Divell be driven out of them. (Which you know, what a world of ungodly oppoſition, bedlam rage and railing it will raiſe againſt a faithfull Miniſter.)

The Iuſtice of Peace which reſolves to be ſerious and reall to doe his Countrey good indeed, and to diſcharge a good conſcience undauntedly without all feare or faction, and lookes upon blaſphemers, drunkards, whore-maſters, railers againſt Religion, &c. *as the North winde upon raine*, &c.

I ſay ſuch as theſe, and in a word, all who deale uprightly, and rule in the feare of God, have need of a Rocke, againſt the rage of all ungodly oppoſitions. And ſuch a Rocke will the God of *Iſrael* be unto them; all that ſet againſt them, ſhall ſet their ſhoulders againſt a Rocke; all their cunning and cloſe projects, and open baſe practiſes of all prophane oppoſites and underminers; the plauſible, politicke tyrannize of thoſe that ſit in the gate, all the ſcurrill, dunghill rimes and railings of deboiſt *Belial* drunken jeſters; all that man or Divell can any waies doe againſt them, ſhall all be but like ſo many proud and ſwelling waves, which daſh themſelves

ſelves againſt a ſtrong impregnable rocke, which the more boiſterouſly they beate againſt it, the more deſperatly are they diſſolved, and broken into a vaine foame or froth.

The ever glorious Princeſſe of ſweeteſt, and deareſt memory, Queene *Elizabeth*, is a moſt memorable, and matchleſſe inſtance of protection in this kind. The mighty arme of GOD was as a Rock of braſſe, to beate back from her ſacred & Royall perſon, defending the Goſpell of IESVS CHRIST, ſuch variety of murderous complotments, as no age, or ſtory can poſſibly parallell. Whereas on the other ſide, that knife that could but ſtrike out the teeth of *Henery* the fourth, while he ſtuck to the truth of GOD and true Religion; upon the pulling downe the Pyramis for their gratification, and admitting againe thoſe bloody fire-brands and cut-throats of Chriſtendome, the Ieſuites had power to take away his life. See *Rawl. lib.* 2. *pag.* 432.

Secondly, conſider that counſell given to great ones, *Pſal.* 2. 10, 11, 12. *Be wiſe now therefore O yee Kings, be inſtructed yee Iudges of the earth, Serve the Lord with feare, and rejoyce with trembling. Kiſſe the Sonne leaſt he be angry.*

Here Princes, Iudges, and all that beare Authority, are charged to lay hold both upon imputed and inherent righteouſneſſe.

Kiſſe the Sonne] entertaine and embrace IESVS CHRIST, bleſſed for ever, bleeding upon the Croſſe for your ſinnes and ſakes, and ſweetly, and amiably offering himſelfe to all broken hearts, in the armes of your faith, love, and everlaſting affection.

And *Serve the Lord in feare*] Let the feare of God be ever before your eyes in all places, at all times, about all affaires, and thereupon; neither think, nor ſpeake, nor do, neither judge, nor plead, nor bring in verdict. *&c.* but ſo, as you would be content, when it is new done, to go immediatly to give an account of it, before the high and everlaſting Iudge; otherwiſe this Sonne whom you ſhould Kiſſe, and to whom all Iudgement is committed, *Iohn* 5.22. will be angry, and if once a fire be kindled in his anger, againſt an impenitent wretch, that hates to be reformed, it will burne unto the bottome of hell, and ſet on fire the foundations of the mountaines. And howſoever you may carry things faire to the worlds eye in the meane time, yet aſſure your ſelves very ſhortly, (for that day haſteneth apace,) all the judgements, pleadings, ſentences, verdicts, which have paſſed againſt IESVS CHRIST, the truth, any good cauſe, or a good conſcience, they ſhall all be reverſed and repealed before that laſt, and higheſt Tribunall, in the face of heaven and earth, before Angels, men, and Divels; and there, and then you ſhall be horribly, univerſally, and everlaſtingly ſhamed: be then adviſed before hand, and in the Name of GOD, take heed what ye doe.

Thirdly, for our purpoſe, let us ponder well thoſe properties, which the Scriptures require in a man of place, *Ex.* 18.21. *Deut.* 1.13. They are ſeven in all, foure in the firſt, three in the ſecond place. I name them not in their order; you ſhall finde them all in the Text, Magiſtrates ſhould be,

Firſt, *Able men*, apt to fill the place with ſome com-

competency of parts and equality of worth, to anſwer and ſuſtaine the heat and burthen of it, with a fit ſufficiency of endowments, ability, activeneſſe, and induſtry. There ever ought to be a convenient correſpondency betweene the importance of the place, and the capacity of the party. It is a thouſand pitties to ſee in a Church, and Commonweale, many places full, and yet ſo few filled, when there is no proportion, nay a vaſt diſtance betweene the height, or rather the weight of the place, and the weakeneſſe, worthleſneſſe, if not the notorious wickedneſſe of that unworthy perſon, who either by a golden violence, or temporiſing baſeneſſe, hath moſt impudently thruſt himſelfe into it.

Secondly, *Wiſe, ſapient men*, Such as are skilfull in the Theory, nature, myſtery and meaning of the place, and Office into which they are to be preferred. A man can never happily execute, and ſucceſſefully any function, office, or Art, which is not learned in the ſpeculative part, before he deſcend unto the practicke. Is it fit, thinke you, for a man to plead at the Barre, before he hath well ſtudied, and profitably paſſed thorow the courſe of the Common-law? If a Phyſitian ſhould fall to practiſe, before he be skilled in *Hypocrates* and *Galen*, in the natures, cauſes, ſignes, ſymptomes, prognoſticks, and remedies of diſeaſes, he is like enough to kill all before him. Proportionable miſeries and miſchiefe, may be expected, and enſue, when important places are preſt into, and undertaken without habituall underſtanding, and ſpeculative skill what belongs unto them. It is a pittifull thing, when a man will needs.

needs thruſt into publicke imployments, onely for the gaine and honour, and depend upon others for the diſcharge of them, or elſe do them beaſtlily.

Thirdly, *Prudent*, So fitly rendred by *Iunius*, approved alſo by *Vatablus*, that great Profeſſour of the Hebrew tongue. They muſt not onely be *Sapient*, if I may ſo ſpeake, and it cannot poſſibly be otherwiſe expreſt in the Engliſh tongue, but alſo *Prudent*, endowed with a practicall dexterity and diſcretion, to order wiſely all the particulars in the execution of their place. This prudence, which is, as the Moraliſts ſpeake, the generall Queene, ſuperintendent, and guide of all other vertues, *Auriga virtutum*, without which there is nothing good, beautifull, fit and decent, being ſanctified eſpecially, will enable them, by comparing one thing with another, by well weighing all accidents, circumſtances, appurtinances, times, perſons, places, *&c.* to guide and manage all the ſeverall paſſages of their publicke charges, with wiſdome, equity, and impartiality. It conſiſts principally in three things, which are all of one ranke; to conſult, and deliberate well; to judge and reſolve well; to conduct and execute well. It hath a chiefe ſtroke in affaires of judicature to moderate rigour with equity.

That you may more clearely apprehend the neceſſity of adding this, to the former requiſite in a good Magiſtrate, take an inſtance or two.

It is not enough for a Miniſter of GOD to be a good Scholler, and preach generall truths, (though I confeſſe a great deale of learning is required in every Miniſter of our times) I ſay beſides his ſpeculative

lative Divinity and ability to preach, he muſt exerciſe a prudent zeale to winde himſelfe by the Word into the conſciences and affections of men, to convince, and caſt them downe, and ſo conduct them thorow the pangs of the new birth into the holy path; he muſt labour to add to the excellency of learning, the art of converting, elſe woe unto the people that are under him.

It is not enough for a Juſtice of Peace, to have a good revenew and rich attire, and to preſent himſelfe ſolemnly upon the Bench every Seſſions and Aſſize: but he muſt be skilfull in the duties of his office and Statutes, ſo farre as they concerne it: otherwiſe he will ſit but as an Idoll, or cipher upon that Tribunall, which requires a great deale of underſtanding, and action. Nay, and not onely ſo, knowledge in the duties of his place, though never ſo univerſall and exact, will not ſerve the turne, except he be alſo active, and imployed. Being thus furniſhed with ſpeculative abilities, and wiſedome for that purpoſe, he muſt take to heart the good of the Countrey, out of conſcience; labour, and pray for an holy dexterity, to diſcover and dive into the depth of the Divels Agents, their combinations, haunts, and hypocriſies, to ſearch buſineſſes that are brought before him to the bottome, and that with gravity and in earneſt; out of a ſpirituall prudence to take all advantages, and fit opportunities, to ſuppreſſe the flouds of *Belial*, to diſgrace a graceleſſe, and honour an honeſt man; otherwiſe he will be ſo farre from being a good Patriot, that he may prove a very plague to the Countrey. There is not a more

notorious villany, there can be no greater wrong and greater indignity offered to an ingenious and free people, then to have a Magiſtrate ſet over them, which adding craft to his power and skill, welds them all three to worke his owne ends, and practiſe his private revenge from time to time upon his ſuppoſed oppoſites.

Fourthly, *Men of truth*, Let them be true-hearted *Nathaniels* in their private and perſonall converſation: let them prize and preferre the truth in all cauſes that are brought unto them, and all matters they meddle with, before gold or friend, favourite or richeſt favour.

There is a truth in things when they are conformable to the divine Idea. There is a truth in the minde, when there is an adequation betweene the conceit, and the thing apprehended out of the underſtanding. There is a truth in the tongue, when there is an an agreement betweene the ſpeech, and the thought. There is a truth in the action, when there is a correſpondency betweene a mans word, and deed; let mee add a fift, fitteſt for the preſent, to make you compleatly true. There is alſo a truth, (let them conſider of it ſeriouſly whom it neerely concernes,) when the verdict anſwers exactly, and punctually to the evidence, and the Sentence to the true meaning of the Law.

Fifthly, *Haters of Covetouſneſſe*; For aſſuredly if theſe Kite-footed corruptions domineere in the Magiſtrate, all is mard; then muſt his high place, honour, friends, favourites, ſervants, dependants, officers, all occaſions, circumſtances, advantages, wit,

wit, pollicy, nay religion, conſcience and all, be made to ſerve and feede this unſatiable daughter of the horſe-leach. Sacriledge, that monſtrous incongruity of Lay-mens taking Tithes, and not preaching to the people, Symony, Bribery, turning of judgement away backward, temporiſing, betraying the truth and good cauſes, ſelling of offices, benefices, Juſtice, ſilence, ſharking of under officers, *&c.* are the filthy vermine, that breed onely in this Burrow. Excellent then was the counſell of * *Bernard* to *Eugenius*; So rule that the people may proſper and grow rich under thee, and not thou wealthy by them. Iſa. 59. 14.

* *Præes ut de ſubditis creſcant nequaquam, ſed ut ipſi de te.*

Sixtly, *Such as feare* God; Here is the life and crowne, which gives a ſpirituall being and gracious beauty to all the reſt, which were it poſſible, a man could poſſeſſe in perfection, yet without this, they would be but as matter without forme, a body without a ſoule, a ſoule without Jesvs Christ. Nay in this caſe the greater ſufficiency would prove, but as a ſharper ſword in a madder hand, ever the greater man without grace the greater beaſt, as a good Divine concludes from that *Pſ.* 49. 20. *Man that is in honour, and underſtandeth not, is like the beaſts that periſh.* If the feare of God be not planted in the heart, to ſeaſon and ſanctifie the other ſeverall endowments, they will all degenerate; wiſedome into craft; power into private revenge; valour into violence; prudence into plotting for his owne ends; courage into foole-hardineſſe to uphold a faction; pollicy into putting faire pretences upon foule buſineſſes; all his abilities and ſufficiencies,

into ſetting forward, and ſecuring his own temporall happineſſe. If this holds him not in, and ſerves him as a load-ſtarre to ſteere ſtill aright, we cannot look for an univerſall uprightneſſe, and conſtancy of juſt dealing in any man of place; but ſometimes at leaſt, eſpecially in time of ſome great tryall, and when he is put to it indeed, he will ſlinke and fall off. A great man, his friend, his enemy; his feare, cowardlineſſe; affection, faction; covetouſneſſe, malice, or ſomething will ever and anon tranſport inordinately, and ſway him awry. So that he will be in great danger of turning judgement into gall, and righteouſneſſe into hemlocke.

Seventhly, *Men well knowne*, And that two waies principally, for the preſent purpoſe. 1. To be honeſt in their perſonall converſation; if there be but any one ſin that corrupts their conſcience, ſtaines their life or diſgraces their calling, to which they give allowance in themſelves, it will not onely hinder and diſcourage them from drawing the ſword againſt that, but alſo the ſence of its guiltineſſe, will put ſuch an univerſall faintneſſe in the arme of Juſtice, that they will be much diſabled from a reſolute execution of their place, and cordiall puniſhment of ſin. 2. To rule well their owne houſe. *If a man*, ſaith the Apoſtle, *knoweth not how to rule his owne houſe, how ſhall he take care of the Church of* GOD? or indeed any publicke charge at all? Is it fit, think you, for one to be a Juſtice of Peace, who is a ſwearer himſelf? *&c.* and harbours under his roofe drunkards, ſwearers, ſcorners of Religion, Papiſts, &c. Is ſuch a man fit or like to execute with any heart or reſolu-

1 Tim 3.5.

reſolution thoſe excellent acts againſt ſwearing, drunkenneſſe, Recuſancy, *&c.* upon offenders abroad? Is it fit for a man to undertake any Miniſteriall charge, who is an haunter of Ale-houſes, a faſhion-monger, an idle fellow himſelfe, and a patron of good-fellowes, and if he hath a family, had never any care to pray evening and morning, ſing Pſalmes, *&c?* Is ſuch a companion like to lift up his voice like a Trumpet, againſt the ſins of the time, and ſtand at ſwords point againſt the ſeverall corruptions, all the ſinfull prophanations of his Pariſh, himſelfe being a notorious delinquent?

A Magiſtrate thus endowed, as the Scripture appoints, is a man after GODS own heart, and a ſtarre in his right hand; he that wants any of theſe is but a blazing Comet, how high ſoever he ſeems to ſoare.

2. By Reaſons,

The firſt, may be taken from the maine, and principall end of all government, Regall, or ſubordinate. To wit, the advancement of the Kingdome of JESVS CHRIST, and the cheriſhing of his Children. For let men of the world which have their portion onely in this life, thinke, and ſay what they liſt, it is for the ſakes, and ſafety of the Saints alone, whom they looke upon ſo diſdainefully, themſelves being extremely contemptible, and would if they might have leave, trample them into the duſt with the feet of pride and malice, who ordinarily become the drunkards ſong, a by-word to men, viler then the earth, and Muſicke at the tables of graceleſſe great ones. I ſay, it is onely for them, that the mighty LORD of Heaven, not only

ſupports and preſerves, all the States and Monarchies, all the Common-weales, and Kingdomes of the earth, but even the world it ſelfe. Aſſuredly, when the laſt of theſe Elected ones, whom GOD hath everlaſtingly loved from before all worlds, ſhall be called, converted, and fitted for Heaven, the world ſhall ſtand no longer, but the heavens ſhall ſhrivell together like a ſcrole, and paſſe away with a noiſe, the whole frame of this inferiour world, ſhall be turned into a ball of fire, the Imperiall Crownes of the greateſt Monarchs upon earth, ſhall flame about their eares; you that carry now all before you, and wallow impenitently in the glory, pleaſure, applauſe, and wealth of the world, ſhall tire the rockes and mountaines with bootleſſe cries, and intreaties to fall upon you, the Trumpet will ſound, and we ſhall all come to the Judgement of that great, and laſt day.

This ſerviceableneſſe, and ſubordination of all Imperiall, Regall, and inferiour power whatſoever to the Kingdome of CHRIST, King *Iames* of famous memory, clearely intimates, and acknowledgeth in his Royall remonſtrance, when hee ſpeakes thus: *To that* GOD, *that King of Kings I devote my Scepter, at his feete in all humbleneſſe of ſpirit, I lay downe my Crowne, to whoſe ſervice, as a moſt humble homager, and vaſſall, I conſecrate all the glory, honour, ſplendor, and luſtre of my earthly Kingdome.* And what will become of all the power and pollicy, that oppoſeth the people of GOD, we may ſee in the ſecond of *Daniel, ver.* 34,35,44,45. Thoſe foure ſtrongeſt Monarchies, and mightieſt States,

States, that ever the Sunne ſaw, ſhadowed by *Nebuchadnezars* great Image, ſetting themſelves againſt the ſervants of GOD, were beaten upon, and blaſted by the curſe of divine wrath, and ſo ſunke in their ſeverall times, into the jawes of ruine, and irrecoverable deſolation. They bluſtered a while like mighty winds with much threatning, and impetuous rage, but preſently breathed out into naught, and vaniſhed for ever. *That ſtone*, ſaith the Text, *which was cut out without hand, ſmote the Image upon his feete, that were of yron, and clay, and brake them to peeces. Then was the yron, clay, the braſſe, and ſilver, and the gold, broken to peeces together, and become like the chaffe of the Summer threſhing flower, and the wind carried them away, that no place was found for them.* And ſo let all the implacable enemies of JESVS CHRIST periſh to the worlds end. *Selah.*

Thus you ſee what is the maine end of Magiſtracy: which neceſſarily requires righteouſneſſe in Rulers. For

A wicked Magiſtrate or Miniſter entering into this place, not by GODS doore, but by the Divels window, as they ſay, which is ordinary with men of ill conſcience; if they be of a medling and malignant humour, ſenſe of his guiltineſſe in comming in baſely, and at a backe-doore, enraging him, or the curſe of GOD for his Symony or Bribery juſtly hardning his heart; it is his wont to vexe and fall foule upon honeſt men, to ſtand for rotten cauſes, to take the worſe part without repentance all the daies of his domineering. But if he be of a duller, and more unactive ſpirit, and given to the world;

he

he is reſolved to meddle as little as he may, to live reſervedly, make a ſhew, grow rich, and there is an end; of what temper ſoever they be, if they feare not GOD, they are ſo farre from ſeeking his Kingdome, and righteouſneſſe in the firſt place, that it is leaſt, and loweſt in their thoughts. Nay, doth not every ſpirituall eye ſee, that they are upon the matter cloſe Agents, or publicke actors againſt the power, and holy preciſeneſſe of it? Their ſeeking is themſelves, their ſerving is the time, their heaven is their high place. But now give mee a godly man indeed, and as he would rather lie in the duſt, all the daies of his life, and die in obſcurity, then be advanced by any wicked, or unworthy meanes: So being pulled into any place of publicke employment, his holieſt and higheſt deſire, and ambition is, to be as a refreſhing comfortable ſhower in a great drought, to every honeſt man: but as a terrible tempeſt upon the face of every ſonne of *Belial*, and hairy-pate of every one that hates to be reformed; to ſtand no longer in his ſlippery place, then he may continue an upright induſtrious inſtrument to advance GODS glory, promote good cauſes, protect good men, ever moſt willing, rather to part with the higheſt promotion in the world, were it crowned with the riches and revenewes of all the Kingdomes upon earth, then with a good conſcience. It was a right noble and worthy anſwer, and exemplary of *Benevolus* to *Iuſtina* an Arrian Empreſſe, offering him preferment to be an inſtrument in ſome vile ſervice; what, ſaith he, doe ye promiſing me a higher place for a reward

Dike of Conſ. pag 140.

reward of iniquity? Take this away, and welcome, which I have already, ſo that I may keepe a good conſcience: and thereupon threw at her feete his girdle, the enſigne of his honour. Thus undoubtedly will a good conſcience trample under foot the higheſt preferment, to preſerve its owne integrity.

Secondly, the righteous man onely will be thorowly, and univerſally reſolute, for he knowes full well, and feeles, that he cannot poſſibly have any higher preferment then JESVS CHRIST, whom he already happily poſſeſſeth in the armes of his faith, nor any greater croſſe then a wounded conſcience, and therfore he dares by no meanes either hurt the one, or hazard the other. Hence it was that *Moſes* caſting the eye of his faith upon the recompenſe of reward, refuſed to be a favourite in *Pharohs* Court, and that *Ioſeph* did ſo invincibly withſtand the impure, and impudent ſollicitations of his wicked, and wanton Miſtreſſe; he clearely foreſaw what horrour was like to ſeaze upon his heart, by ſo ſinning againſt his GOD. Now the reaſon that the righteous man is ſo reſolute; is the ſenſe of his reconcilement to GOD, and the cleareneſſe of his conſcience: and the cauſe that every wicked man is a coward, and will ſo conforme to the current of the time, is his ill conſcience. *The wicked flee,* ſaith *Salomon, when no man purſueth; but the righteous are bold as a Lyon, Pro.*28.1. The word in the originall ſignifies a young Lyon, which as a Lyon feares neither man nor beaſt, great nor ſmall, he turneth not away for any, *Pro.*30. But as young, by the freſh and furious boyling of his abundant native heat, is

more audacious, and undaunted for any adventure then other Lyons, ſo lyon-like bold, ſhould every Magiſtrate be, for he muſt pull the prey out of the Lyons mouth, and reſcue the oppreſſed from the man that is too mighty for him, he muſt not be afraid either of mortall, or immortall adverſaries, he muſt not feare the face of man, or frownes of greatneſſe, the loſſe of preferment, preſent or promiſed: he muſt hold to the death, ſuch principles as theſe: *Let Iuſtice be done, and let the heavens fall; if I periſh, I periſh; Should ſuch a man as I flee, and be faint-hearted? lively-hood, liberty, life and all for a good conſcience, &c.* And ſo bold can a Ruler never be, unleſſe he be righteous, and reconciled unto GOD. It is the comfort of a good conſcience alone, which is able by a ſecret, and ſacred influence, not onely to fill the body with marrow, and fatneſſe, inſpire the affections with a calme, and compoſed ſweetneſſe, but alſo begets in the ſpirit that ſtrong, and heavenly vigour, which inkindles, and keepes in life all ſuch true courage, and noble reſolution. There may be a brazen-face, and much foole-hardineſſe without grace, but never a brave mind indeed, and ſpirit of ſteele. A wicked man advanced, and hoiſted into ſome high place, may looke bigge, domineere, and give foule words, Nay, to be plauſible, and pleaſe he may doe many good things, ſtand to it ſtoutly a good while; but bring him once to a ſtrong temptation, or tryall, put him upon the puſh of the Pikes, & he will preſently pull in the hornes, and ſtart a ſide like a broken bow. He that is a ſlave to his luſts, and ſlaviſhly ſerves the time

time, will be ſure to hide his head at the riſing of every ſtorme, and ever turne true coward, when his temporary happineſſe is hazarded. And cowards, as a worthy Divine hath characterized them, are ſlaves to their ſuperiours, fellow-fooles to their equals, tyrants to their inferiours, and wind-mills to popular breath, not being able to any of theſe to ſay ſo much as, No.

Thirdly, unrighteous Rulers are the onely men to ruine a Kingdome: wicked Magiſtrates, and Miniſters are able in a ſhort time to diſſolve the ſinewes of the ſtrongeſt State in Chriſtendome, and to bring the moſt flouriſhing Church of the world into confuſion; Many waies, is the meaſure of a peoples rebellion made up, and full ripe, and ready for the Sicle of GODS vengeance, and beeſome of utter deſtruction; by many abominations is the LORDS indignation ſet on fire againſt a Nation, but I know not whether by any more, ſet Idolatry aſide, then by perverting of Juſtice: when judgement is turned away backward, and Juſtice ſtandeth a farre off, when truth is fallen in the ſtreet, (Alas for pitty! where ſo many paſſe by, and not put too their helping-hand,) and equity cannot enter. O the LORD the righteous Judge of all the world, is extremely angry, when judgement goes not forth, and Iuſtice is turned into gall, when thoſe that ſit in his place, either judge not at all, or judge unjuſtly, puniſhing the innocent, which ſhould be cleared, and clearing the guilty who ſhould be puniſhed. When private men do wrong, the ſin is their owne, it is their perſonall offence, and they muſt anſwer it

with their heads; but if private mens enormities and abominations paſſe unpuniſhed, be borne with, or boulſtred out by authority; if the wicked be juſtified, and the juſt condemned, if execution be not done upon *Achans*, if he be ſaved, whom GOD hath appointed to die, if publicke power be villanouſly abuſed to private revenge, profit, or pleaſuring of great ones, if good Lawes be not executed for the protection of the innocent, and puniſhing of the wicked. In a word, if publicke Tribunals, and ſeates of Juſtice, be any waies corrupted, if Juſtice, that glorious cement of all ſocieties, be neglected or perverted, if truth fall in the ſtreete, and equity grow lame, I ſay then the offence growes publicke, even the ſinne of the whole Kingdome, and cauſeth GOD to enter into judgement, not with the Elders of his people, and Princes alone, but with the whole Land, even with the State in generall. Heare the Prophets of old, expreſſing GODS mind herein. *Eſayah*, 59.14,15,16,17. Let us take notice, and tremble, *Iudgement is turned away backward, and Iuſtice ſtandeth a farre off; for truth is fallen in the ſtreete, and equity cannot enter. Nay, truth faileth, and he that departeth from evill maketh himſelfe a prey, and the* LORD *ſaw it, and it diſpleaſed him, that there was no judgement. And he ſaw there was no man, and wondered that there was no Interceſſour. Therefore his arme brought ſalvation unto him, and righteouſneſſe, it ſuſtained him. For he put on righteouſneſſe as a breſt-plate, and an helmet of ſalvation upon his head, and he put on the garment of vengeance for cloathing, and was clad with zeale, as a cloake.*

*cloake. Ier.*5.27,28,29,30,31. *As a cage is full of birds, ſo are their houſes full of deceit:* He means wealth hoarded up by diſhoneſt gaine, *therefore they are become great, and waxen rich: They are waxen fat, they ſhine, yea, they overpaſſe the deeds of the wicked: they judge not the cauſe of the fatherleſſe, yet they proſper, and the right of the needy, they doe not judge.*

Shall I not viſite theſe things, ſaith the LORD? *Shall not my ſoule be avenged on ſuch a nation as this?* as if he had ſaid, I will be moſt certainely, and ſeverely revenged of it. *A wonderfull and horrible thing is committed in the Land, the Prophets prophecy falſely, and the Prieſts beare rule by their meanes, and my people love to have it ſo. And what will you doe in the end thereof? Micah* 3.9,10,11,12. *Heare this, I pray you, ye heads of the houſe of* Jacob, *and Princes of the houſe of Iſrael, that abhorre judgement, and pervert all equity. They build up Sion with blood, and Ieruſalem with iniquity. The heads thereof judge for reward, and the Prieſts thereof teach for hire; and the Prophets thereof divine for money, yet will they leane upon the* LORD, *and ſay, is not the* LORD *amongſt us? None evill can come upon us. Therefore ſhall Sion for your ſake be plowed up as a field, and Ieruſalem ſhall become heapes, and the mountaines of the houſe as the high places of the forreſt.*

Unrighteous Miniſters alſo, as well as wicked Magiſtrates doe a great deale of miſchife to a State, and haſten captivity. Their unjuſt dealings in their place, are by ſo much the more peſtilent, by how much the condition of their calling is of its owne nature moſt excellent, *Degeneratio optimi peſſima.*

See the perniciouſneſſe of their unrighteous ruling in two or three paſſages.

Firſt, when they take temporary things from their people, but make no conſcience, take no care to give them ſpirituall. The blood of thoſe ſoules which periſh under the unconſcionable, and cruell negligence of an unfaithfull Paſtour, pierceth the heavens with a more horrible cry, then the lowdeſt thunder, able to pull downe plagues, and dreadfull judgements upon a whole Land, eſpecially, where ſuch bloody ſloath is pleaded for, and not puniſhed. O but will ſome ſay, when the Sermon is done: theſe are great words indeed, ſwelling phraſes, *&c. Projicit ampullas & ſeſqui pedalia verba.* No, no, that is not it, it is the true, and piercing ſenſe of theſe honeſt words meeting with your galled, and guilty conſciences, which makes you rage, and ſtampe, and raile. I aſſure you if we were able to compoſe words of thunder and lightnings, they would be too weake to awake a great number out of their curſed cruelty of horred bloodſhed in this kind.

Secondly, When Miniſters like thoſe dawbers with untempered mortar, and pillow-ſowers under mens elbowes. *Ezech.* 13. make the heart of the righteous ſad, whom GOD hath not made ſad, and ſtrengthen the hands of the wicked, that he ſhould not turne from his wicked way, by promiſing him life. As it is in the laſt verſe but one of that Chapter.

Thirdly, By tampering with our Articles of Religion, (as ſound and orthodoxe, for any thing

I know, as any ſince the Apoſtles times, which make our Church as happy at this day, as any under the cope of Heaven. If we be ſo happy as to hold them in that purity, and true ſence, as we received them of our predeceſſours, and as they came ſtreaming downe to us in the blood of our glorious Martyrs) by labouring to put falſe gloſſes upon them, and talking of ſome reconcilement of our Church to the Romiſh Synagogue, which is as impoſſible, as to reconcile CHRIST unto Antichriſt. Beſides the concurrent judgement of thoſe uncomparable, and renowned Divines in Queene *Elizabeths* time, our preſent orthodoxe Divines, and Doctors, apprehend aright and acknowledge the infinite antipathy and utter impoſſibility, ſpeaking thus; *Roma* is *irreconciliabilis*, ſaith the Biſhop of *Exeter*: Light and darkneſſe may meete, ſaith another, in the twilight, but mid-day and mid-night can never poſſibly come together; and ſuch is Popery, and Proteſtancy. The truth is, ſaith Doctor *Worſhip*, ſuch is the antipathy betweene a Proteſtant and a Papiſt, as there is betweene the two birds in *Plutarch*, the *Siskin*, and the *Muskin*, which will fight eagerly alive, and being dead, if you mixe their blood it will runne apart, and diſſociate. They are like the two poles of Heaven, ſaith another, which ſtand for ever directly, and diametrically oppoſite.

If any by the way, marvell why I meete with Miniſters, let them know,

Firſt, That many of my Brethren are in mine eye, and a worthy part of this great Auditory.

Secondly,

Secondly, That the Civill Magiſtrate may ſee, whereas we preach impartiality to them, we are not partiall towards our owne Tribe. As we deſire to deale faithfully with them, ſo we ſpare not our owne Coat. And that all the world may know, that wee approve no Miniſtery in this Church, but that which is honeſt, orthodoxe, and painefull.

Thirdly, Miniſters lie directly within the verge of my Text. For we are called Rectours, Rulers, and our Perſonages, *Rectories*.

See *Caſe lib.* 3. *cap.* 3. *pag* 215.

Even honeſt Politicians require righteouſneſſe in Rulers, for many reaſons. 1. Becauſe they are as it were, earthly gods, and repreſent the perſon of God himſelfe in their places of Authority, and upon their juſt Tribunals. 2. For the eminency of their honour, which is due not to the man, but to his vertue. 3. For imitation to thoſe who ſhall ſucceed them in their places, who will looke back upon them, as patternes, and preſidents, for themſelves to follow. 4. For feare of ſcandall and giving offence, which inferiours will be very apt, and eager to take. 5. For the univerſall good of thoſe they governe, which is the end of all Authority over others.

This point thus proved by Scriptures, and Reaſons, I come to the Uſe of it, which may be three-fold.

1. For Reproofe. 2. Inſtruction. 3. Exhortation. The time runnes away ſo faſt, that I can but onely name the two firſt, becauſe I deſire to inſiſt the longer, and enlarge my ſelfe the more upon the laſt.

Firſt,

Firſt, Reproofe to all unrighteous Rulers, Miniſters, Magiſtrates, or whatſoever they be. Many now a daies runne a madding after promotions, and ſerve themſelves, *Vijs & modis*, into Offices, Benefices, preferments, high roomes, and being moſt unworthily advanced, they hold it a ſpeciall happineſſe to have an hand over men, farre worthyer then themſelves. Let them alone, this is their day, a day of domineering, and of their fooles Paradiſe, and ſerving themſelves ſenſually, but aſſuredly without ſpeedy repentance, turning on the better ſide, taking GODS Childrens part, *There is a day a comming* upon them, *it is neere, it is neere, it haſteneth greatly*, ſaith the Prophet, *when the mighty man ſhall cry bitterly. That day is a day of wrath, a day of trouble, and diſtreſſe, a day of waſtneſſe, and deſolation, a day of darkneſſe, and gloomineſſe, a day of clouds, and thicke darkneſſe*; (they are the the words of the HOLY GHOST,) which no earthly glory, no glittering of outward pompe, no ſhining heapes of gold and ſilver, not the Prince of all the lights in heaven, nor the whole ſtarry Firmament ſhall ever be able to enlighten, or refreſh; though they ſwell never ſo bigge with pride, and diſdaine, looke they never ſo high, ſhould they exalt themſelves as the Eagle, and ſet their neſt among the ſtarres, they ſhall certainely downe with a vengeance, GOD ſhall ſuddenly ſhoote at them with a ſwift arrow, it is already in the Bow; even a Bow of ſteele ſhall ſend forth an arrow, that ſhall ſtrike them thorow, ſhive off their gall, as *Iob* ſpeaketh, throw them downe Zeph. 1. 14, 15

into the duſt. Their pride, and their power ſhall be overthrowne in the turning of an hand, then muſt they lay downe their cold carkaſſes among the ſtones of the pit, at the rootes of the rocke, and their poore ſinfull ſoules muſt preſently bee preſented at that laſt, and ſtrickteſt Tribunall, where never bribe, or bigge looke, gold or greatneſſe, beares any ſway. O then they will gnaſh the teeth, and roare, and wiſh that they had lyen in the duſt all the daies of their life, and never knowne what preferment had meant, when they ſhall finde by wofull experience, but too late, that to mighty men there are mighty torments prepared, and that they ſhall be horribly plagued, proportionably to the peſtilent abuſe of their high places, and thoſe publick employments, into which they have corruptly thruſt themſelves without cleare entrance, and due calling. Then will *they tremble*, take on as wild Bulls in a net, as *Iſaiah* ſpeakes, full of the fury of the LORD, and cry out with thoſe ſinners in Zion, *Who amongſt us ſhall dwell in everlaſting fire? who amongſt us ſhall dwell in everlaſting burning?* The day of recompence is now come upon them. They have had their heaven in this world, and therefore they muſt now have their hell in another. They have domineered for a while upon earth, done what they liſt, and had what they would, yet now muſt they downe into a land of darkneſſe, of horrour, and confuſion, whence they ſhall never riſe up againe. Onely repent, and you may prevent all this; but doe it to day, we little know what ſad newes the evening may bring.

Iſa. 51.20.
Iſa. 33.14.

bring. If thou die in an impenitent eſtate, thou art damned everlaſtingly: and in this paſſage I value all men alike, of what cloath ſoever his coate be made. He that layes his foundation with fire-worke, muſt looke to be blowne up at laſt, he that doth not confeſſe his ſins, forſake them, enter into the narrow way, leade a new life, ſtand on CHRISTS ſide, love the Brother-hood, he can never be ſaved I know not how my words be taken, or miſtaken, yet ſure I am, before any man can deny this to be true, or ſay any thing againſt that I have ſaid, he muſt turne Atheiſt, and prove Scripture is falſe, and that there is no GOD, no heaven, no hell, which would be a braineleſſe and bootleſſe taske of the moſt deſperate, and prodigious incarnate Divell upon earth.

Secondly, For Inſtruction, to teach us, whenſoever wee have any power to diſpoſe of any place, or preferment, to beſtow any office and Benefice, &c. and whenſoever we are called to give our voices in the election of any Magiſtrate or other man to be publickely employed for the good of the Country any way, let us ever be ſure to caſt our eye upon the worthieſt, and without all feare or favour, or faction, impartially, and reſolutely, to pitch upon him, who, as we are perſwaded in our conſciences is moſt able, and is beſt furniſhed with thoſe properties, which GODS Spirit requires in a Ruler mentioned before. And let friend, kinſman, neighbour, favourite, money, letters, Land-lord, Lord, or any man alive, ſay what they will; (if the Land-lord, or Lord, or *Vſe 2.*

whoſoever take the right way, and ſtand for the beſt, ſticke to him, and welcome; and bleſſe GOD for ſo good a guide.) Let the current of the times runne never ſo boiſterouſly a contrary courſe, let the event, and ſucceſſe, be for thee, or againſt thee, as GOD would have it, *&c.* thou ſhalt have more honour, and comfort, in doing as the HOLY GHOST directs, and as an honeſt man ſhould, then if thy voice were able to purchaſe for thee, the riches of both the Indies, or advance thee as high as Heaven.

And furthermore conſider, if thou ſhouldeſt have thy hand in the preferment of any wicked, and unworthy man to a place, whether thou haſt not thy hand alſo in ſome ſort, in all the miſeries, and miſchiefes which may fall out and follow upon his ill diſcharge of the place.

Doe you not think, (for the purpoſe) if a Patron ſhould preferre corruptly to a living, an idle, diſſolute Miniſter, a ſelfe-preacher, temporizer, enemy to GODS people, *&c.* that he ſhould not in ſome meaſure be acceſſary to the blood of all thoſe ſoules, which ſhould periſh by the default, and under the cruell hand of ſuch a negligent unconſcionable fellow?

Vſe 3. Thirdly, for Exhortation to all Rulers, and whoſoever take into their hand the raines of Government over other in any kind, that they would be righteous; that they would firſt, furniſh themſelves, with Imputed, 2. Morall. 3. Religious righteouſneſſe, with thoſe ſeven-fold fore-mentioned endowments in a good Magiſtrate. That they may behave

behave themſelves, as GOD would have them, which that they may comfortably, and conſcionably doe, let them take good counſell, and amongſt many other directions, doe, as I now adviſe: Let them 1. Get JESVS CHRIST. 2. Enter into their places purely in GODS name. 3. Be illightned, directed, and quickned to a thorow, and conſtant diſcharge of them, principally by the divine light, and heavenly motions of GODS holy truth. 4. Keepe ever a cleare conſcience, both in reſpect of their perſonall walking, and right managing all the particulars of their publicke charge. 5. Have an eye ſtill upon that laſt, and dreadfull Tribunall, at which they muſt ſhortly give a ſtrict account for all things done in the fleſh.

But here before I enter upon the particulars, give me leave to prevent an exception, remove a ſcruple, which may perhaps ariſe already in ſome mens hearts, and ſo dull their attention, and blunt the impreſſion of the enſuing points. What? may ſome ſay, here is nothing but JESVS CHRIST, pure preferment, holy truth, divine light, I know not how many kindes of righteouſneſſe, cleare conſcience, ſad fore-thoughts of the laſt day, *&c.* All (for any thing I ſee) tending wholly to Puritaniſme; I think he would have us all ſo * righteous, that we ſhould turne Puritans, *&c.*

Before I ſpeake to the point, let mee tell you, that I am right glad, that I have now in mine eye, ſuch an honourable, noble, judicious, and underſtanding Auditory, who I know will doe mee right, were there now before mee a number of

* A derivative from צדק from whence comes צדיק In my Text it is rendred Καθαρὸς the Septuagints. Ioh. 4. 17.

drunkards, whore-maſters, deboiſt ſwaggerers, ſcorners of Religion, ſenſuall *Epicures*, Stigmaticall ſcurrill jeſters; O how would they take on, ſtampe, and play the Bedlams! how they would rage, raile, and cavill: though by the mercy of GOD, they ſhould be no more able to overthrow by any ſound reaſon what I ſay, then to remove the mightieſt rock, when they are reeling-drunke, either with wine or malice. Now upon this occaſion let me acquaint you with the truth, about this unhappy imputation, ordinarily laid by Proteſtants at large upon the power of godlineſſe. Now a daies, every boiſterous *Nimrod*, impure drunkard, and ſelfe-guilty wretch, is ready with great rage to flie in the face of every profeſſour, with the imputation of Puritaniſme; if he doth but looke towards Religion, labour to keepe a good conſcience in all things, he is preſently a Puritane, and through this name, many times by a malicious equivocation, they ſtrike at the very heart of grace, and power of godlineſſe, at GODS beſt Servants, and the Kings beſt ſubjects. For there is none of them all, but in their ſence, with all their hearts, they would be the ſtrickteſt Puritanes in a Countrey upon their beds of death; I meane, that their conſciences ſhould be enlightned, and they not ſealed up with the ſpirit of ſlumber, like drunken *Naball*, for a day of vengeance. But let none heere out of humour, malice, faction, or miſtake, ſtraine, and wreſt, for I meane not,

See *Nazian pag.* 512. and 308.

As M *G* well ſaid

See *Boyſ poſt pag.* 579.

Firſt, the naturall Puritane intimated, *Prov.* 30. 12. *There is a generation, &c.* You ſhall finde many

many of theſe, eſpecially among the common and ignorant people; charge them with ſinne in generall, and they will confeſſe, and yeeld: but deſcend to particulars, and you can faſten nothing upon them, they are true Juſticiaries; preſſe one of theſe with the firſt Commandement, and how he ſtands in his carriage towards it, O he is infinitely free, he never ſerved any GOD, but one, *&c.* with the ſecond, Images, I never worſhipped any Images in my life, I defie them *&c.* They are excellently laid out in their colours, and to the life, by that Reverend man of GOD Maſter *Dent* in his *Plaine mans Path-way to Heaven.* Pag. 343, &c.

They are a kind of people who yet lie in the darkneſſe of their naturall ignorance, and dung of their owne corruption, and yet with their own teſtimony, confirme themſelves in a great opinion of their owne integrity.

Secondly, I meane not the morall Puritane, who thinks himſelfe as ſafe for ſalvation by the power of civill honeſty, as if he were already a Saint in Heaven; whereas it is cleare, *Heb.* 12.14. without addition of holineſſe to civill honeſty, and conſcionable dealing with our Brethren, none ſhall ever ſee the LORD.

Thirdly, I meane not the ſuperſtitious Puritane, who out of a furious ſelfe-love to his owne will-worſhip, and ſenceleſſe doting upon old Popiſh cuſtomes, thinkes himſelfe to be the only holy devour man, and all forward profeſſours prophane. You ſhall heare a knot of ſuch fellowes ſpeake, *Iſa.* 65.5. *Come not neere to me, for I am holier then thou.*

Fourthly,

Fourthly, I meane not the Phariſaicall Puritane, characterized to the life, *Luke* 18. 11,12. Who being paſſingly proud of the godly flouriſh of our-ſide Chriſtianity, thinkes himſelfe to be in the only true ſpirituall temper, and whatſoever is ſhort of him, to be prophaneneſſe, and whatſoever to be above him to be preciſeneſſe.

Now theſe kinds are true Puritanes indeed: for they think themſelves to be the only men, and all others hypocrites; whereas poore ſoules, they were yet never acquainted with the great myſtery of grace, but are meere ſtrangers to that glorious worke of converſion, pangs of the new birth, wraſtling with inward corruptions, breaking their hearts, and powring out their ſoules every day before GOD in ſecret, open heartedneſſe, and bountifull doles to diſtreſſed Chriſtians, and the poore members of CHRIST, ſelfe-deniall, heavenly-mindedneſſe, walking with GOD, *&c.*

Fiftly, I meane not the true Catharists, peſtilent heretickes about the yeare of our LORD, 253.

See *Hoſ. cent.* 3 *lib.* 3. *cap* 8. *pag.* 163. &c. See *Epipha. pag.* 222. See *Euſeb. Hiſt. Eccleſ. lib* 6. *cap* 42 *pag.* 79 See *Hoſ. Cent.* 4 *lib.* 2. *cap* 25. *pag.* 173, &c. See *Hoſ Cent.* 4. *Ibid. pag.* 17.

They were alſo called Novatians, of *Novatus* their Author, but *Cathari*, from their opinions, and profeſſion, who wickedly denied to the relapſed, reception into the Church upon repentance, *&c.* and called themſelves pure.

Sixthly, I meane not the African Donatiſts, about the yeare of our LORD, 331. who were alſo called, *Circumcelliones, Circuitores, Permeniani, Montaniſtæ, Montenſes.*

Seventhly, Not the furious Anabaptiſts, of our times, who are as like the ancient Donatiſts, as if they had ſpit them out of their mouth. Eight-

Eightly, Not the giddy Separiſt.

Ninthly, Nor the unwarrantable Opinioniſt, *quâ talis*, as ungroundedly diſopinionated; I ſpeake thus, becauſe I am perſwaded, good men may differ in things indifferent without prejudice of ſalvation, or juſt cauſe of breach of charity, or Diſunion of affections. If I ſee the power of grace ſoundly appeare in a mans whole carriage and a conſtant partaking with GOD, good cauſes, and good men, he ſhall for my part, be ever right deare unto my heart, though he differ from mee in ſome indifferent things.

By Puritanes, then I meane onely ſuch, as JESVS CHRIST his own mouth ſtileth ſo, *Iohn* 13.10. and 15.3. The ſame word is uſed here, but in a more bleſſed ſence, that *Euſebius* hath to deſcribe equivocally, the curſed Sect of the Novatians. You are all pure, or cleane, ſaith CHRIST, by the word which I have ſpoken unto you; I meane then onely CHRISTS καθαροὶ, whom the powerfull worke of the Word hath regenerated, and poſſeſſed with purity of heart, holineſſe of affections, and unſpottedneſſe of life, to whom he promiſeth bleſſednesſe, *Mat.* 5.8. *Bleſſed are the pure in heart:* And to whom alone his beloved Apoſtle promiſeth the bleſſed viſion of GOD in glory, 1 *Iohn* 3.2.

Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Μακαριοὶ οἱ καθαροὶ τῇ καρδίᾳ, &c.

Now that the name of Puritanes (which is, as you may conceive by that which hath beene ſaid, a very equivocall terme) is put upon ſuch as theſe in contempt, and reproach; is more then manifeſt by a thouſand experiences, and by the teſtimony of a great Doctor at Saint *Pauls* Croſſe. And yet I dare

See Diſcourſe of *True Happineſſe*, pa. 193.

ſay, the greateſt oppoſites to theſe derided waies of purity, if he die not like drunken *Nabal*, would upon his bed of death, give ten thouſand worlds, to have lived as one of them. And through the name of Puritane, by a malicious equivocation, they ſtrike at the very heart of grace, and the power of godlines.

And I prove it out of Biſh. *Dow.* in *Abrahams* Triall, *pag.* 72.

Secondly, I add, thorow the ſides of this Nickname, they have laboured to wound, and lay waſt the truth of our bleſſed Religion, as pure as any ſince the Apoſtles time, *&c.* Heare what I heard Doctor *Abbots* Profeſſour there complaine of, at *Oxford* Act.

Puritanos, Puritanos inclamant, vociferātur, at per Puritanorum latera orthodoxam vulnerant veritatem.

What Doctor *Hackwell* ſaith of *Carrier*. Thus thoſe whom we call Papiſts, he calls temperate Proteſtants, and thoſe whom we call Proteſtants, he calls State Puritanes, *Epiſt. Dedicator*.

Hackwell againſt *Carrier*, *pag.* 104.

He concludes it by good conſequent, that by *Carriers* aſſertion, our greateſt Biſhops, our wiſeſt Counſellours, our graveſt Judges, and our Soveraigne himſelfe, muſt be accounted Puritanes and not Maſters of Schiſmes.

And now I come to tender my counſell to men in Authority, and all thoſe who are, or may be hereafter put into any place, preferment, or publicke employment over their brethren, that they may governe righteouſly, and make the people rejoyce.

In the firſt place, let them be ſure to get poſſeſſion of Iesvs Christ, and aſſurance upon good ground, that the All-ſufficient God is their owne. Elſe ſay, or do what ye will, men will be ambitious, covetous, ſenſuall, they will hunt after preferments, profits, honours, precedency, or whatſoever will add

add to their outward happineſſe. But plant once the eye of faith in the face of the ſoule, which will utterly darken with its heavenly brightneſſe, the eyes of ſence, and carnall reaſon, as the preſence of the Sunne obſcures the ſtarres, and then, and then alone, and never before, we ſhall be able to looke upon the world, ſet out in the gaudieſt manner, with all her baites, and bables of riches, honours, favours, greatneſſe, pleaſures, &c. as upon an unſavoury rotten carrion. For all true Converts deſire, and endeavour, and have in ſome good meaſure the world crucified to them, as they are to the world, JESVS CHRIST embraced in the armes of their faith, ſo fills, and ſatisfies the ſoule, that ſo they may pleaſe him, they are at a point for any worldly preferment, except it comes fairely by good meanes, and his allowance.

Here then it will be very ſeaſonable to give ſome light for tryall, whether you have JESVS CHRIST already or no, if not, how to get him: for both which purpoſes, know that that bleſſed LORD of life, is brought into the ſoule by ſuch ſaving works of the Spirit, ſuch degrees, and acts as thoſe, deſcribed in my book of Comforting afflicted conſciences.

Secondly, Let them enter into their Offices, Benefices, preferments, high roomes, in GODS name, I meane not by money, or any wicked meanes; not by Symony, Bribery, flattery, temporiſing; not by any tricks, over-reaching, undermining, ſupplanting competitours, imployment in any vile ſervice; not by any baſeneſſe or iniquity at all, no, not ſo much as by ambitious ſeeking.

Neither am I now upon a preciſe point, except the prodigious iniquity of the times in this kinde repreſent it ſo, thorow the falſe glaſſe of commonneſſe and cuſtome, to the covetous and carnall eye; be but honeſt Heathens, but ingenious Turks, and that is not much I require of thoſe who profeſſe Chriſtianity, and you will be on my ſide: witneſſe,

See *Peter Mar.* Common places, *pag.* 227. *Iuſtinian. Inſt.* and *Pacius* Annotat. *p.* 413.

That famous *Iulian*-law *De ambitu*, amongſt the ancient Romanes, whereby it was enacted, that if any man ſhould attaine honour, or magiſtracy by money, he ſhould both be puniſhed with a great pecuniary mulct, and alſo made infamous.

That right noble carriage of mighty *Tamerlane*, a Scythian, and commander of the Tartars, who is reported in the Turkiſh Story, never to have beſtowed his preferments upon ſuch as ambitiouſly ſought them, (as deeming them in ſo doing, unworthy thereof,) but upon ſuch as whoſe modeſty or deſert, he thought worthy of thoſe his great favours.

We are come unto a ſtrange paſſe, that it ſhould be holden a Puritanicall point, to condemne all corrupt comming into places of preferment, and publicke charge, ſith even politick Pagans, and barbarous Nations, out of light of reaſon, and ordinary notions of nature, did abhorre it. And no marvell, for beſides motives of piety, and the feare of GOD, which they wanted, even grounds of policy, give us to underſtand, that this baſe, and accurſed courſe, was able to become the bane, and breake-necke of the ſtrongeſt States upon earth in ſhort time. I leave it to your wiſdomes to weigh well in your own boſomes, what ſtrange degenerations from worth, and

honour;

honour; what fearefull Apoſtaſie from orthodoxeneſſe, and zeale, it may bring upon a Commonweale in few yeares.

If the world once take notice, that money doth the deed; men to make way for preferment, will ſeeke more to get money then merit. *Reaſon* 1.

Thoſe who ſhould riſe into high roomes in the Common-wealth, will labour rather to furniſh themſelves with heavy purſes, then noble parts. Miniſters will ſtudy more to become pragmaticall Traders about Benefices, and other Eccleſiaſticall promotions, then compleat Divines, and powerfull Preachers; and having learned the Trade, they would heape living upon living, cry downe preaching, plunge into the world, and ſecular employments, gather a hoard, hoping thereby at length to be hoiſted into ſome higher place, *&c.* which you know were a very horrible thing, would marre all, and undoe us quite.

Againe, it is a common ſaying in this caſe: what we buy by groſſe, we muſt ſell by retaile. He that buyeth, ſaith *Mornay*, is ſhrowdly provoked, nay is after a ſort openly diſpenſed withall, to ſell againe. And what wofull worke and intollerable miſery, that brings upon a people, you may eaſily gueſſe. *Reaſon* 2.

Theſe two reaſons I have inſinuated unto mee, in the French Story, where the Author gives this excellent eulogy of *Lewis* the ninth. Page 153.

The Realme was corrupted with the unjuſtice, and extortion of former raignes, by the ſale of Offices, being moſt certaine that what we buy in groſſe, we muſt ſell by retaile. He did therefore expreſly

prohibit theſe ſales, and ſupplied ſuch places as were void, according to the merit of perſons, after due examination; to draw good men, and of underſtanding, to apply themſelves to ſtudy; otherwiſe they would have beene ſhrowdly tempted, rather to have ſtored themſelves with money then merit, with gold then goodneſſe. Wiſe, and gracious then, is the counſell, which the fore-named noble and learned * *Mornay* gave unto another French King, in his Meditation upon *Pſalme* 101.

* Pag. 135.

The Princes eye, ſaith he, and care ſhould be upon the beſt ſort of people, to ſet them in offices, and beſtow charges upon them. He ſhould take this courſe. Thoſe that ſhall affect ſuch places, he ſhould alwaies ſuſpect them, their perſons, and practiſes; for certaine it is, that he that very earneſtly aimeth at an office, or living, hath laid his plot already; and without doubt, he deſireth it for the profit, and not for the charge.

Sermon 5. before King *Edward* the 6.

Heare alſo what old reverend *Latimer* ſaid to this purpoſe, in *Edward* the ſixts time, and the Saint.

GOD defend, ſaith he, that ever any ſuch enormity (take notice, he takes it for an enormous ſinne,) ſhould be in *England*, that civill offices ſhould be bought, and ſold, whereas men ſhould have them given for their worthineſſe. And a little after, the holy Scripture qualifieth the Officers, and ſheweth what manner of men they ſhould be, men of courage, wiſe, fearing GOD, &c. O, if *Latimer* had lived in our times! I am ſure, if he had, he would have beene a great honour, and ornament to our Church.

Anno 12. *R.* 2. *cap.* 2.

Nay, heare your owne Law, and *Fer legem quam ipſe*

ipſe tuleris. The title is, None ſhall obtaine offices by ſuite, or for reward, but upon deſert. The Chancelour, Treaſurer, or Keeper of the privy Seale, Steward of the Kings houſe, the Kings Chamberlane, Clarke of the Roles, the Juſtices of the one Bench, and of the other, Barons of the Exchequer, and all other that ſhall be called to ordaine, name, or make Juſtices of Peace, *&c.* nor other officer or Miniſter of the King, ſhall be ſtraightly ſworne, for any gift, nor brokage, favour nor affection; nor that any which purſueth by himſelfe, or by other, privily, or openly, to be in any manner of office, ſhall be put in the ſame office, or any other; but that they make all ſuch officers, and Miniſters of the beſt, and lawfulleſt men, and moſt ſufficient to their judgement and knowledge.

Now bleſſed be GOD for this bleſſed law, holding ſuch a comfortable conformity to GODS holy Word; complying ſo exactly, with the grave counſels of all truly learned, and godly Divines, the auncient uprightneſſe of morall Puritanes, reaſon, honeſty, common ſence, rules of naturall equity, and neceſſity of holding up States, Kingdomes, and humane ſociety, for the contrary overthrowes them all, and croſſing directly the mighty torrent of the times corruptions.

You ſee here, as in the former paſſages, not onely the viler, and baſer, and more groſſe waies of getting into places of preferment, and riſing, as by gifts, brokage, affection, favour, *&c.* are forbidden, and condemned, but even ambitious ſeeking alſo.

For howſoever it may ſeeme a ſtrange paradoxe, com-

compared with the ſtrong corruptions of the times, yet notwithſtanding it is a true principle in godly policy; that he which ambitiouſly ſeekes a place, even in ſo doing, makes himſelfe moſt unworthy of it.

An excellent Interpretour of *Ioſhuah*, intimating that GOD's extraordinary earneſtneſſe, and iteration of encouragements to *Ioſhuah*, implyed his lothneſſe, and backwardneſſe, to be advanced into *Moſes* roome, though he was a man of invincible ſpirit, and incomparable wiſdome, lets fall upon conſideration thereof this concluſion; *That none are leſſe worthy of advancement, then thoſe who hunt moſt eagerly after it; that thoſe who ambitiouſly ſeeke an office, or honour, doe* ipſo facto, *by that very Act diſcover their extreme unworthineſſe, and that of all other men, they deſerve it not.* Nay, the very light of ſounder reaſon led *Tamerlane* to a right conceit herein, as I told you before. And *Mornay* tells *Henery* the fourth of *France*, that ſuch have laid their plot already, and moſt certainely ſeeke the place, for their owne profit, not for the publick good. Excellently then doth our Law, exclude ſuch fellowes, not onely from that office, they ſo greedily gape after, but alſo from all other. It is great pitty, ſo goodly a body ſhould want a ſoule.

Qui Magiſtratum ambiunt eorum ſunt indigniſſimi.

And it muſt needs be ſo, by that obſervation from men of beſt conſcience, greateſt worth, and deepeſt underſtanding, and nobleſt parts, if truly ſanctified unto them are moſt unambitious, loth to riſe, and fearefull ever to enter upon, and undertake any publicke charge. A modeſt under-

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valuing of themſelves, (an ordinary attendance upon true worth) ſenſibleneſſe of the burthen, doubtfullneſſe of a thorow diſcharge of the place, feare-fullneſſe of being enſnared, and overcome by temptations, a right apprehenſion and fore-conceit of the great account, *&c.* eaſily take them off from too much forwardneſſe, coole their courage for over eager purſuit, and quite extinguiſh all ambitious heate; nay, many times thereupon, they draw back, and retire. A rare thing in this age, but former times affoord many examples.

It is reported of Father *Auſtin*, a man of more incomparable learning then thouſands that thinke themſelves worthy of a Biſhopricke, that he would runne from thoſe Cities which wanted Biſhops, leaſt they ſhould lay hold upon him.

Nazianzen having all the voices heaped upon him, ſtoutly refuſed the advancement, and at the length, ſaith the ſtory, very hardly after many intreaties, and perſwaſions of the Emperour yeelded.

Great *Baſil* was hald into the Biſhopricke with much adoe: * *Chryſoſtome* hid himſelfe, and deſired to be excuſed. And this their practiſe is anſwerable to the principle intimated before; That men of honeſty, and ſufficiency are more ſenſible of the burthen, carefull of the charge, and apprehenſive of the account, then affected with the honour, or in love with ſtanding in a ſlippery place.

* See the Argument before *Chryſoſt. De Sacerdotio.*

These Fathers that feared theſe great charges, were reſolved to preach every day, twice a day, ſometimes thrice a day; and they did take to heart aforehand that account they muſt give for the

ſoules committed to their charge: the terrour of that commination, ſaith *Chryſoſtome*, *Heb.* 13.17. *For they watch over your ſoules, as they that muſt give account*, makes me quake and tremble. From ſuch grounds as theſe, men of innocency, and true worth, eſpecially enjoying the comforts of a good conſcience, and communion with Jesvs Christ, are well enough content to continue in a private eſtate, and would not willingly ſtirre, except by a direct and comfortable calling, God would have them to do him ſervice, in a more publicke employment, and higher place; and they ordinarily undertake them with much feare, ſelfe-diſtruſt, and extraordinary prayer. Full little doe you know, who in the meane time ſtop the cries of your guilty conſciences with gold, good-fellowſhip or great place, what the pleaſures of an appeaſed conſcience are; had you ever truly taſted their ſweetneſſe, and ſoundly ſmarted with the anguiſh of a troubled one in converſion, I dare ſay you would not by your good wills wound it for a Kingdome, for a world. A good conſcience (ſaith one well) is of the ſame mind with the trees in *Iothams* Parable, *Iudges* 9. It will not with the Olive looſe its fatneſſe, nor with the Fig-tree looſe his ſweetneſſe, nor with the Vine, its wine of chearefullneſſe, to have the fatteſt, and ſweeteſt preferments, and pleaſures of the world: no though it were to raigne and domineere over all the trees in the forreſts. Only the Bramble as you know, the moſt baſe, and contemptible, a drie ſapleſſe kexe and weed, will needs up into a high roome. Weake, and worthleſſe men, ordinarily

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are the only men, old excellent, as they ſay, moſt active, and pragmaticall to ſcrue themſelves by Bribes, and baſe tricks into Benefices, Offices, and other undeſerved places of preferment. For they want honeſt wit to conceive & fore-ſee the waight of the charge, and conſcience to diſcharge it faithfully, their onely aime, and aſpiration out of an ambitious itching humour, is to advance their owne particular private ends, and although they be many times as empty of all true worth, as the vaineſt Idoll, yet they deſire to ſit aloft, and be adored above others. Though they may take ſome directions, and motives from the grounds of reaſon, and light of naturall conſcience, to deale honeſtly and ingeniouſly in their places, yet for a thorow univerſall, unſhaken ſtoutneſſe and integrity in the diſcharge of them; let them principally be enlightned, guided, quickned, by the ſupernaturall principles of divine truth, and dictates of a conſcience ſprinkled with the blood of CHRIST, and ſanctified by ſpeciall grace.

The ordinary temptations to which the profeſſion of Lawyers is ſometime ſubject, are ſuch as theſe.

First, Patronage of bad cauſes, which they know out of their Legall skill, and in their own conſciences are rotten at the roote, and will prove naught at the laſt. 2. Pleading againſt the right. 3. Mercenary ſilence. 4. Wire-drawing their Clients ſuites for their owne advantage, uſing cauſes, as unconſcionable Surgeons do ſore legs, hold them long in hand, not for the difficulty, but for the gaine of the cure.

Iuſtus advocatus iniuſtas cauſas nullo modo ſuſcipit. Greg. Hom. 8. in Ezech.

5. Taking unreaſonable fees. 6. Tampering about their Law buſineſſe upon the LORDS day. 7. Receiving the fee, and not ſpeaking in the Clients cauſe. The laſt of which, I could never yet beleeve of any: becauſe in my conceit, for any thing I know, he might as well take their ſwifteſt horſe, and keeneſt ſword, and lie by the high-waies for a rich Uſurer, or wealthy Clothier: what? to ſell ſo much as in them lies, to a poore man the ruine of his livelie-hood, for his owne peece of gold! where is the valuable conſideration ſo much talked of? in a part unvaluable is the wrong, whereas if they had not truſted in him, he might perhaps have prevented the miſchiefe.

But for my purpoſe to inſtance in two of them, pleading for a bad, and againſt a good cauſe, are both upon the matter, and in plaine Engliſh, lying againſt the truth.

Now if any palliate and pretend, that an officious lie, eſpecially accompanied with ſo much gaine, is no ſuch great matter. Let them looke then upon the light of ſounder reaſon, which inforced the very heathen Philoſopher *Ariſtotle* to affirme, that a lie is καθ' αὑτο φαῦλον, evill *per ſe*, in it own nature, and therefore no conſideration, circumſtance, or Religion can poſſibly legitimate it; but it is ſtill a baſe and loathſome vice. But principally let them caſt their eye upon GODS bleſſed Book, and tremble and be for ever frighted from all falſe dealing in this kind, by ſuch places as theſe, *Iſa.* 5.20. Woe unto them that call evill good, and good evill, *&c.* *Rev.* 21.8. All Lyers ſhall have their part in the Lake

Lake which burneth with fire and brimſtone, which is the ſecond death.

Judges may be acceſſary to blood-ſhed two waies, eſpecially if they doe it knowingly, and ſwayed away by by-reſpects. 1. By condemning the innocent, which is cleare, and 2. By letting the guilty eſcape, which appeares by GODS owne words, 1 *Kings* 20.42. Becauſe thou haſt ſaved him whom I appointed to die, thy life ſhall be for his life, *&c.* And by that Advocates ſpeech to a Judge in Germany, aggravating the fault of a murtherer, that had killed ſixe men, No my Lord, ſaith he, he hath killed but one, you are guilty of the blood of the other five, becauſe you let him eſcape upon the firſt murther. Now in this caſe let them take a curbe, and reſtraint from conſideration, that the very heathens, to ſhadow out their torment, did faine helliſh furies to follow ſuch hainous offenders with burning firebrands, *&c.* But eſpecially let the Book of GOD beate them off, from any tainture that way. Amongſt many others, that place, *Numb.* 35.33. is able to pierce an heart of adamant, where the Spirit of GOD tells us, that beſides perſonall guilt, blood involves, even the whole Kingdome in the ſtaine and miſchiefe: for blood, ſaith he, defileth the Land, and the Land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it. I intend nothing in theſe laſt paſſages, to the prejudice, or offence of any. For my part I honour the reverend Judges, and worthy Lawyers of this Land, at this day, as one of the nobleſt limbes of the State. And I cannot but looke upon the

Lords my Judges, with more then ordinary reſpect, for Juſtice *Nicols* ſake, my worthy Patron, that reverend and renowned Judge, whom I honour in the duſt. And yet for all this, I muſt tell you the truth, deale plainely I muſt and will, from this place, in this place, though I ſhould die in it.

Me thinkes the very providence of reaſonable men ſhould move you that are Magiſtrates, in this and other Corporations, to relieve your poore with the forfeitures of oathes, and Ale-houſes: But when you have beſides GODS bleſſed Law, ſo mighty againſt drunkards, blaſphemers; and that King CHARLES alſo hath ſo graciouſly confirmed thoſe bleſſed Acts provided in that caſe, to ſharpen the ſword, and ſtrengthen the arme of Authority for that purpoſe, you ought to be extraordinarily vigilant, active, and conſcionable in the execution of them, otherwiſe aſſure your ſelves, you rob GOD of his honour, the King of his ſervice, and the poore of their almes, and your ſelves of good conſciences. And this foure-fold cord without repentance, and quickning, is able to bind the curſe of GOD fearefully to the conſciences of thoſe which ſhould be faulty this way. I charge none in this point, but onely them, whoſe conſciences if they will give them leave to ſpeake out, may juſtly accuſe; if any of your hearts ſhould condemne you, GOD is greater then your hearts, and will pay you home: be not deceived, nor flatter your ſelves with any ungrounded ſelfe conceit. It is a principle, even in morall policy, that an ill executor of the Lawes is worſe in a State,

State, then a great breaker of them. Not to puniſh an offence, being under your charge, and in your power, is to commit it. *Calvine Lib. 7. pag. 249.*

We that are Miniſters, and called Rectours, are bound, and may be ſtirred up by the grounds of common equity to feed the flocke, if we take the fleece; to give ſpirituall things, where we have temporall.

But that dreadfull charge of *Paul* to *Timothy*, 1 *Tim.* 4. 1. is able to trouble, and affright ever a *Chryſoſtome*, a *Calvin*, who preached every day, and ſuch others illuſtrious lights, and earthly Angels, for powerfull, and plentifull preaching; what terrour and trembling then ſhould it put into the hearts, (if they be not turned into rocks,) of ſilken, ſeldome, negligent, and no Preachers? *I charge thee before* GOD, ſaith *Paul, and the* LORD JESVS CHRIST, *who ſhall judge the quicke and the dead, at his appearing, and his Kingdome, Preach the Word, be inſtant in ſeaſon, out of ſeaſon, reproove, rebuke, exhort, with all long ſuffering, and Doctrine.* When I ſeriouſly ponder the ſeverall effectuall enforcements of this terrible obteſtation, me thinkes Miniſters ſhould do nothing but ſtudy, preach, and pray.

FINIS.